

Calvinist Contact

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Easter 1990

The three pieces of art, coloured paper pasted to the back of cut-out black paper, giving the impression of stained glass windows, came from the Immanuel Christian School in Lethbridge, Alta. Art teacher Linda Horner had some of her Grade 4, 5 and 6 students work on the theme of Easter. We publish the works of three pupils: John Deverall (Grade 6), upper right; Brian Karsten (Grade 5), lower left; Bobbi Kroeker (Grade 5), lower right.

Easter Art



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Editorials

The demise of death spells the beginning of peace

When the resurrected Jesus met his disciples for the first time, he twice greeted them with "Peace be with you." Ever since the Latin version of that, *Pax vobiscum*, has been a post-resurrection way of Christians greeting each other. It's a beautiful greeting indicating a new form of human encounter made possible by Christ's triumph over death.

There is little doubt that at the heart of Easter lies the defeat of death and the victory of the Lord of peace.

The following lines quoted from 12 Easter hymns say it with eloquence: "Death at last has met defeat," "Where, O Death, is now your sting," "And from three days' sleep in death like the sun has risen," "From death to life eternal, from sin's dominion free," "The powers of death have done their worst," "today the grave has lost its sting," "Death cannot keep its prey — Jesus, my Saviour," "The victory remained with life; the reign of death was ended," "Jesus lives and cares for me, turns the grave to life unending," "Death no longer is the stronger; hell itself is captive led," "Death's waters lost their chill when Jesus crossed the river," "Christ cries aloud through death's domain to wake the prisoned dead."

Twelve Easter hymns carry the same message: death has no power to harm or destroy those who place their trust in the victorious Christ. Peace be with you.

Yet, to the extent that Christ's resurrection does not permeate human beings, to that extent there is a little bit of death in every human encounter. Some people want to lead others astray; some want to use them for their own purposes. Some want to dominate others; some want to flatter them. Some want to prove them wrong; some want to impress them. Some want to make money

off others; some want to hurt them. But most of the time some want to ignore and avoid others. All of this passes for the utmost civilized behaviour, of course. We have become clever in disguising our inability to love.

But then there are those times that the joy of Easter breaks through, and we encounter genuine love, that asks nothing in return. O Death, where is your sting then? Hell itself is captive led when people allow the power of the resurrection to infuse their very being.

When I worked in the Good Year Rubber and Tire factory of Bowmanville, Ont., in the early '50s, fellow workers who had been part of the Canadian army that had routed the German army in occupied Holland during World War II, used to tell me how grim the food situation was in some Dutch cities. They would show off their knowledge of Dutch by quoting owners of stores standing in front of bombed out buildings.

I don't know why, but I am reminded of this when I think of Satan after Easter. I picture him standing in front of a heavily damaged building, grinning sheepishly to customers lining up for a supply of goods from Death and Hell Incorporated, and saying what the war veterans quoted Dutch store owners as saying:

Niks in de winkel (store)

Alles in de kelder (cellar)

De kelder kaput.

Think of that the next time you meet another person. Don't let death spoil your encounter. Remember the resurrection and the "kaputness" of death. "Peace be with you."

BW

Without Meech, unity may soon be out of reach

The debate about the Meech Lake constitutional accord is heating up these days. The countdown has begun — only 11 weeks to go before June 23. Will the accord be passed by the three provincial hold-outs? Will the axe fall on the Canadian confederation?

Compared to other countries with sizable ethnic minorities — Yugoslavia, Romania, the Soviet Union — Canada can hardly be considered a country in crisis. We are not subjected to unrest and civil war. But we may well be facing the dissolution of the federation we now know as Canada. Premier Frank McKenna is right when he says that many Quebecers have a feeling that a large number of Canadians are saying to them, "We don't need you." If that perception is not corrected by the passing of Meech Lake, it will be the deathknell of what has through the years developed into a voluntary union. Quebecers will not take up arms, but they will vote with their feet as they march right out of Ottawa. If Canada goes out, it will not be with a bang but a whimper.

That will be a pity. Some divorces are so unnecessary.

More equal can be all right

The latest move by Prime Minister Mulroney — introducing Premier McKenna's companion resolution to Meech Lake in parliament and carrying out public hearings — was hailed as a real breakthrough by several politicians and commentators. Unless breakthroughs come in the form of symbols and gestures, one can hardly be blamed for asking what all the fuss was about on March 22 after the Prime Minister addressed the country on national television. The Meech Lake accord still has to be passed first before other amendments will be considered. This sequence certainly does not guarantee anything to Manitoba and Newfoundland, who are diametrically opposed to the clause in the accord that makes Quebec a distinct society, for example. How can they be expected to pass something to which they are so fiercely opposed, in the hope that a second agreement requiring unanimity will undo it? How can Quebec allow something to be undone later that it considers absolutely minimal and essential for staying within confederation?

I sincerely hope that the dissenting provinces will sign the accord, but then they will have to give up the idea that all provinces are equal. One province (Quebec) will always be more

equal than others within the federation of Canada. That is an inescapable reality in a country that has two main cultures and two official languages, with the minority culture finding its identity in one province.

Our very best hope

Prime Minister Mulroney is right: Canada is unique, and nations all over the world are looking at our system of federation and history of tolerance and generosity with envy. If the Canadian experiment, and that is what it will always be, fails, what signal of despair does that not send to other countries with ethnic minorities and components that are much more violent? "Our will to live together has been tested for 120 years," said the Prime Minister. "Meech Lake represents our very best hope for unity."

Although a national referendum, as recommended by Premier Wells, seems the democratic and, in some people's eyes, the moral thing to do, it may not be a wise option to take. As long as the majority of Canadians do not have a clue what is contained in Meech Lake (I am going by the polls), and that after two-and-a-half years of opportunity to study the document, what is the point of having the majority rule on its merits? Unfortunately, this ignorance has not seriously affected the population's tendency to hold very strong opinions on the subject (again according to polls, a majority of Canadians oppose Meech Lake).

Some people think that if Meech Lake fails the storm will blow over. Canada will survive. A lot of people have said that about their marriages too. Famous last words. At a time when major upheavals are taking place in Eastern Europe, there is no room for complacency. The psychology of change is in the air. Even the stalwart world of business and finance has said that Quebec's separation will not seriously affect the Quebec economy. At such a time, it won't seem like a major step for Quebecers to go it alone.

Now is the time to take the matter of unity by the horns and to pass the Meech Lake accord. As the French have it, "*Il faut battre le fer pendant qu'il est chaud*." (Strike the iron when it's hot.)

BW

With proper alternatives women will not choose abortion, justice group tells Parliament

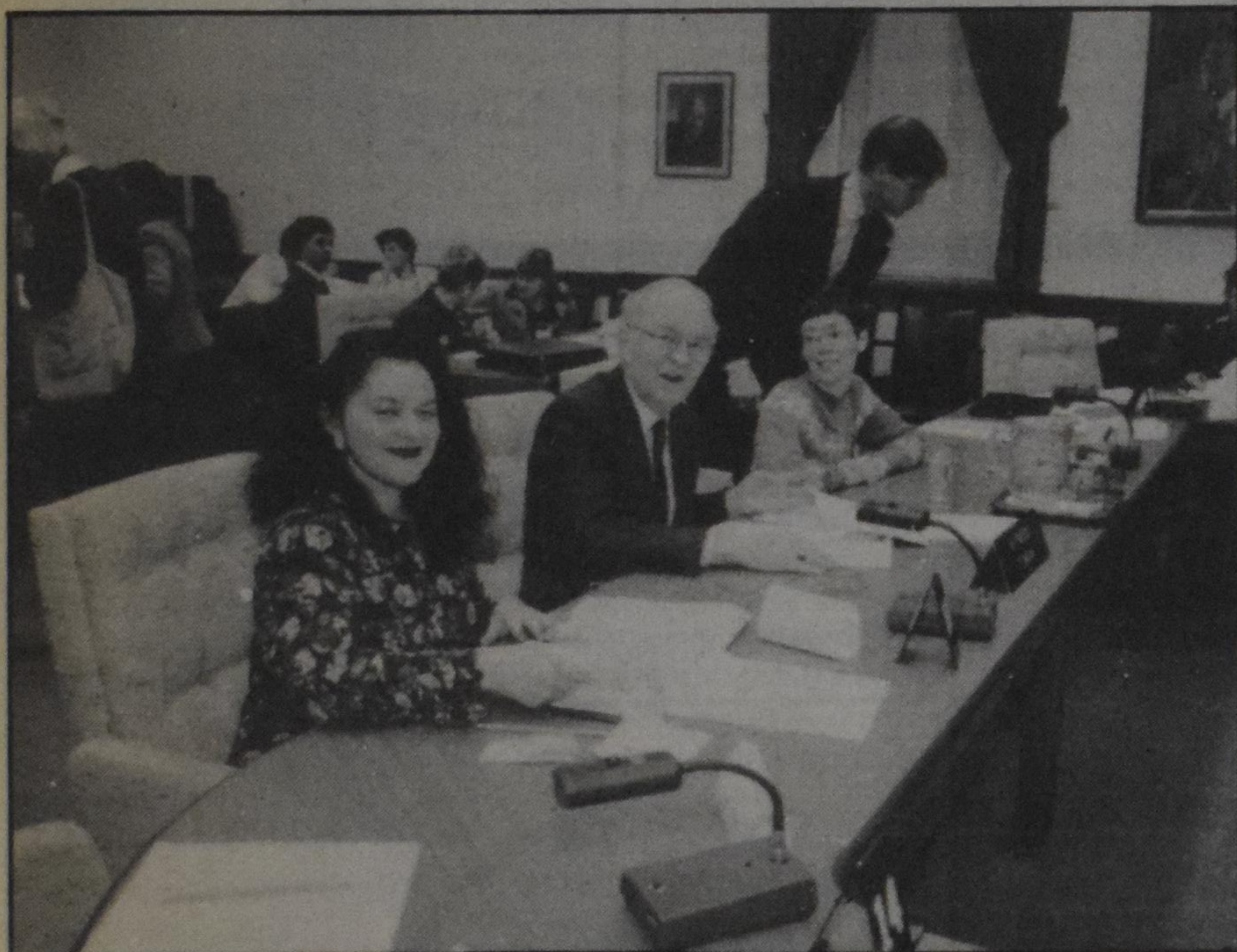


Photo: J.M. Carisse

Preparing to testify for CPJ in Ottawa are Dr. Suzanne Kota, Gerald Vandezande, Denyse O'Leary and Peter Jervis.

Robert VanderVennen

TORONTO — Christians represented by Citizens for Public Justice (CPJ) recently presented to Parliament suggested revisions to Bill C-43, the controversial abortion bill under consideration. With those revisions the bill would limit abortions to cases where "there is no medically acceptable treatment available to

alleviate the health risk" and would make it the duty of every doctor "to advise a pregnant woman who is contemplating an abortion of possible alternatives to abortion"

Most Christians want an abortion law in Canada. But the abortion bill now before Parliament may well not pass because of objections from both the right and the left. CPJ wants to

strengthen the bill and at the same time improve its chances of passing.

Gerald Vandezande, CPJ's public affairs director, recently headed a team of four people who were given the privilege of arguing a Christian viewpoint before the all-party committee of MPs that will bring a recommendation to Parliament in early April, before the bill is brought up for debate. With Vandezande were Dr. Suzanne Kota, Denyse O'Leary and constitutional lawyer Peter Jervis.

CPJ argued against a tunnel-vision approach to abortion, saying that "a comprehensive, life-affirming approach to public policy" is needed. It says that the causes of unwanted pregnancies need to be addressed and that all levels of government must vigorously make "the elimination of homelessness, hunger and material poverty" the highest priority.

Counselling always appropriate

Jervis told the MPs that requiring doctors to counsel patients about alternatives to abortion is like the present Family Law which requires him and his fellow lawyers to counsel couples wanting a divorce about the counselling services that could lead to reconciliation.

MP Robert Kaplan said he was astonished at Dr. Kota's testimony that

a pregnant woman for whom an abortion was not medically warranted would not choose to have an abortion if she were given information about realistic alternatives. She said that it is appropriate to ask doctors to do this because it is a way of using their professional expertise effectively.

O'Leary made the point that the public media have a responsibility to shape public opinion against abortion in the same way they have helped shape public opinion against smoking. She also made a case that fathers should be required to take more responsibility for the children they have fathered.

Fetus is human life

CPJ proposed specific amendments to Bill C-43 out of its conviction that the fetus is human life and is entitled to more effective legal protection. Its representatives pleaded with Parliament to act with compassion both for women who seek abortions and for the developing life of unborn children.

Vandezande thinks that these changes will stop 90 per cent of the abortions that would take place in Canada if Bill C-43 were to pass in its present form. But he is concerned that hardline pro-life people will not settle for that, and their opposition to Bill C-43 will add to pro-choice opposition. The result may be that Canada will continue to have no law at all against abortion.

Romanian pastor concerned about ethnic persecution in Romania

Bert Witvoet

TORONTO — Present unrest in Romania between ethnic Romanians and ethnic Hungarians was instigated by a fascist group called *Vatra Romaneasca*, says Laszlo Tokes. Tokes, known as the hero of Timisoara, is on a North American tour with his wife Edit and three-year-old son.

Tokes focused almost entirely on present "program-like" attacks on ethnic Hungarians in Romania when he spoke at a press conference in Toronto on March 21. He held the Iliescu government responsible for "allowing chauvinistic manifestations to take place" by certain elements of the ethnic Romanian population.

He laid special blame at the feet of the National Peasants Party and other parties unofficially in opposition to the Iliescu government for not speaking out against anti-democratic forces.

Attack in Tirgu Mures

The morning that Tokes spoke in Toronto, Canadian newspapers carried reports of scythe- and club-wielding attacks by ethnic Romanians on ethnic Hungarians in the town of Tirgu Mures. Six people were killed and dozens wounded.

One of those wounded was Hungarian playwright and novelist Andras Suto, who suffered the loss of one of his eyes as well as broken ribs and a broken arm. According to Rev. Csasa Baksa of Hamilton, Ont., who was shocked by the news, Suto, who is a member of the Reformed Church, "is the best living writer in the Hungarian language."

Laszlo Tokes explained how *Vatra Romaneasca* is an offshoot of the Iron Guard, an anti-Semitic, anti-Hungarian fascist organization in Romania that collaborated with the Germans during World War II.



Photo: Bert Witvoet

Stefan Tokes spoke of a failed revolution.

Vatra Romaneasca has told the two and a half million Hungarians who lived in Transylvania long before the area was taken from Hungary in the 1940s to leave Romania. They rented buses to bring ethnic Romanians into Tirgu Mures, a predominantly ethnic Hungarian town, to cause a disturbance, said Tokes.

A failed revolution

With Laszlo Tokes at the press conference was his brother Stefan, an engineer from Montreal. Stefan explained that Laszlo and his family are in greater danger today than they were

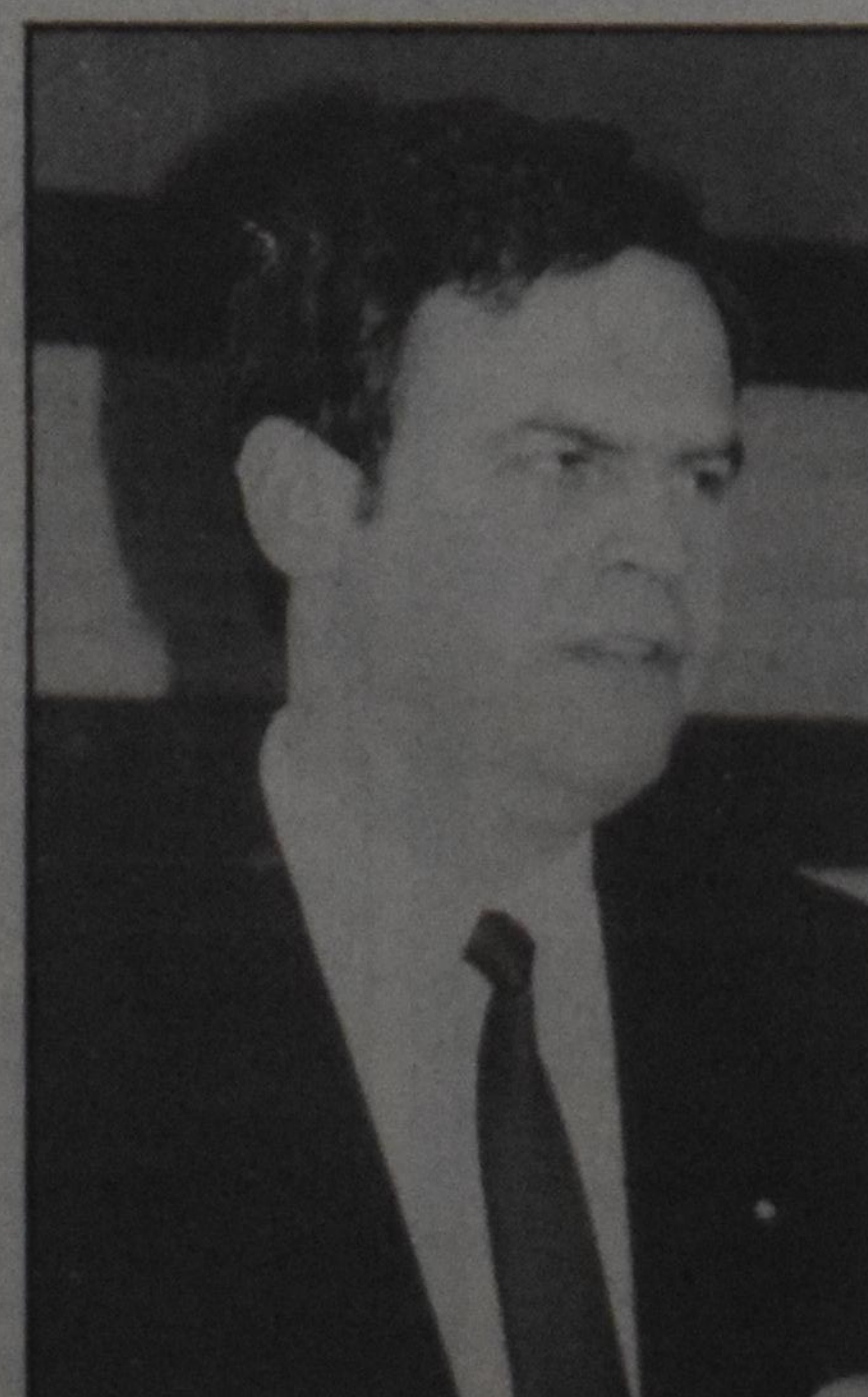


Photo: Bert Witvoet

The Right Reverend Laszlo Tokes — in greater danger now than before.

during the Ceausescu years. "Then, a command could come from the top to have Laszlo killed, but now all kinds of individuals, some of them former members of the Securitate, have vowed to kill him," he said.

When asked about his brother's advice to stay in Hungary with his family, Laszlo replied that he could not avoid returning. He did not know whether his six-months pregnant wife and three-year-old son would return to Romania, however.

According to Stefan Tokes, the situation in Romania is not helped by the fact that the Iliescu government is very weak and will be until an election in May will decide more clearly where the country is going.

He explained that there has been no police force to keep civil order ever since the Securitate forces were disbanded. In addition, the army is not doing a credible job, keeping in mind that Andras Suto and other ethnic Hungarians were injured while being "protected" by the army.

"The revolution did not succeed," said Stefan. "At least, my definition of a revolution is that the old system is gone. In that sense, nothing has changed in Romania. The old guard is still in place in strategic places."

See A CANADIAN — p. 4.

Thinkbit

"The only possible solution for the West is to turn to Christ, to the propositions which have carried Western civilization for 20 centuries."

Malcolm Muggeridge

In this issue:

Calvin Seerveld introduces us to the poetry of Paul Celan: The pain of the cross like a psalm of love . . . pp. 10-11
"The Candlemaker" ponders the Last Supper p. 12

Calvinist Contact

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A Canadian link

... continued from page 3.

Accompanying Laszlo Tokes on his Canadian tour were the two Canadian journalists who in July 1989 held a clandestine interview with Tokes in the church of Timosoara. The interview, aired on Hungarian television, caught world attention and resulted in the last efforts by the Ceausescu regime to have Tokes removed from his parsonage and church. Resistance to this, in turn, became the spark of the

revolution in Romania.

The world press talked about a French team that had interviewed Tokes, but they were in fact French Canadians: Rejean Roy of the Public Affairs program of the CBC and Michel Clair, a freelance writer for Quebec newspapers.

For the time being, Laszlo Tokes is recommending to Western countries that they make aid to Romania conditional on a better treatment of ethnic minorities

and the strengthening of democracy. He has met President Bush and members of Congress as well as Prime Minister Mulroney and other

Canadian politicians.

While Laszlo Tokes was paying a visit to North America, the regional synod of his church back home elected

him bishop, which means that he replaces his old foe, former bishop Laszlo Papp of Oradea.

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Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

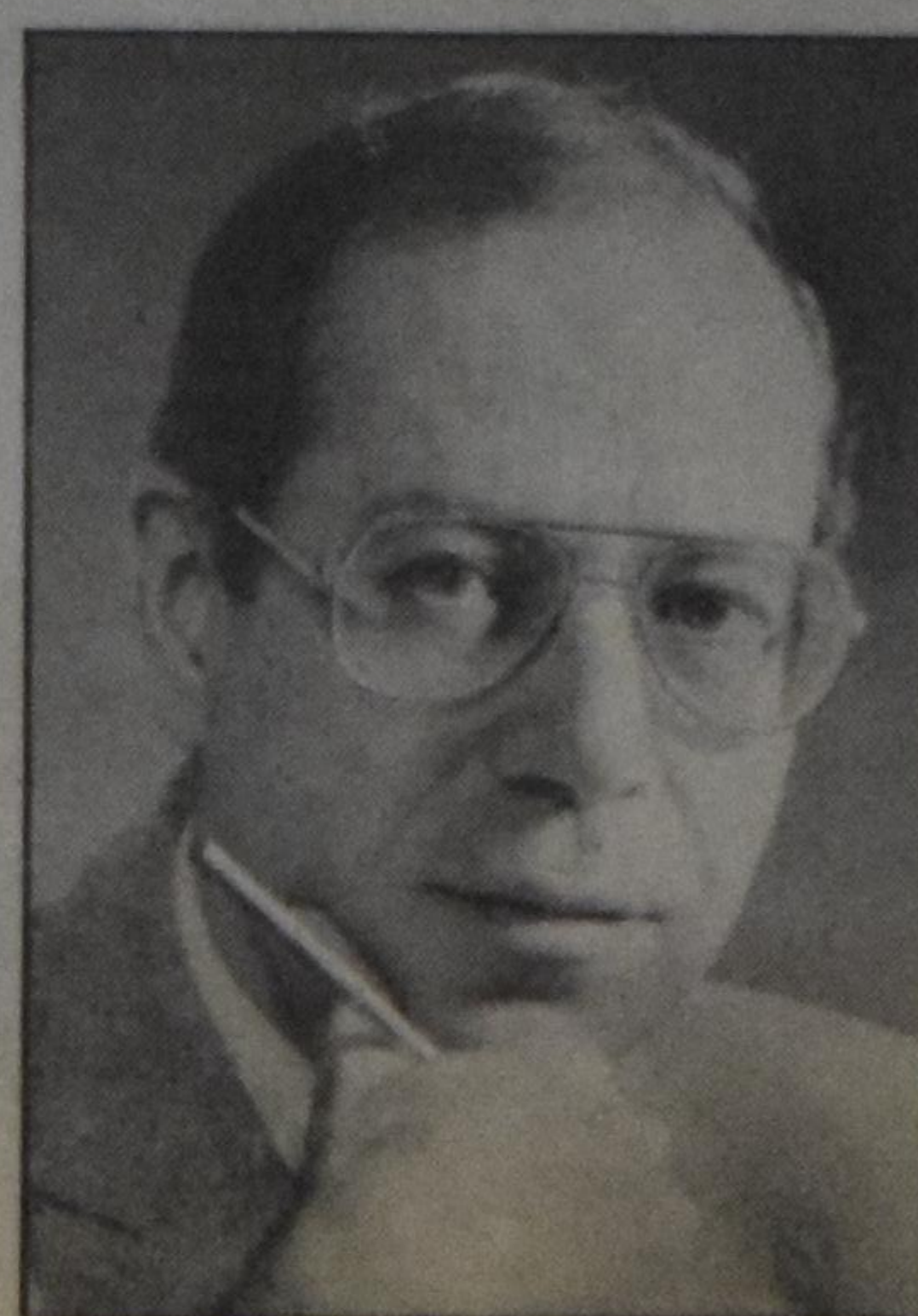
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Jim Romahn

I have never known a spring when so many farmers have been so uncertain about what they will do with their fields.

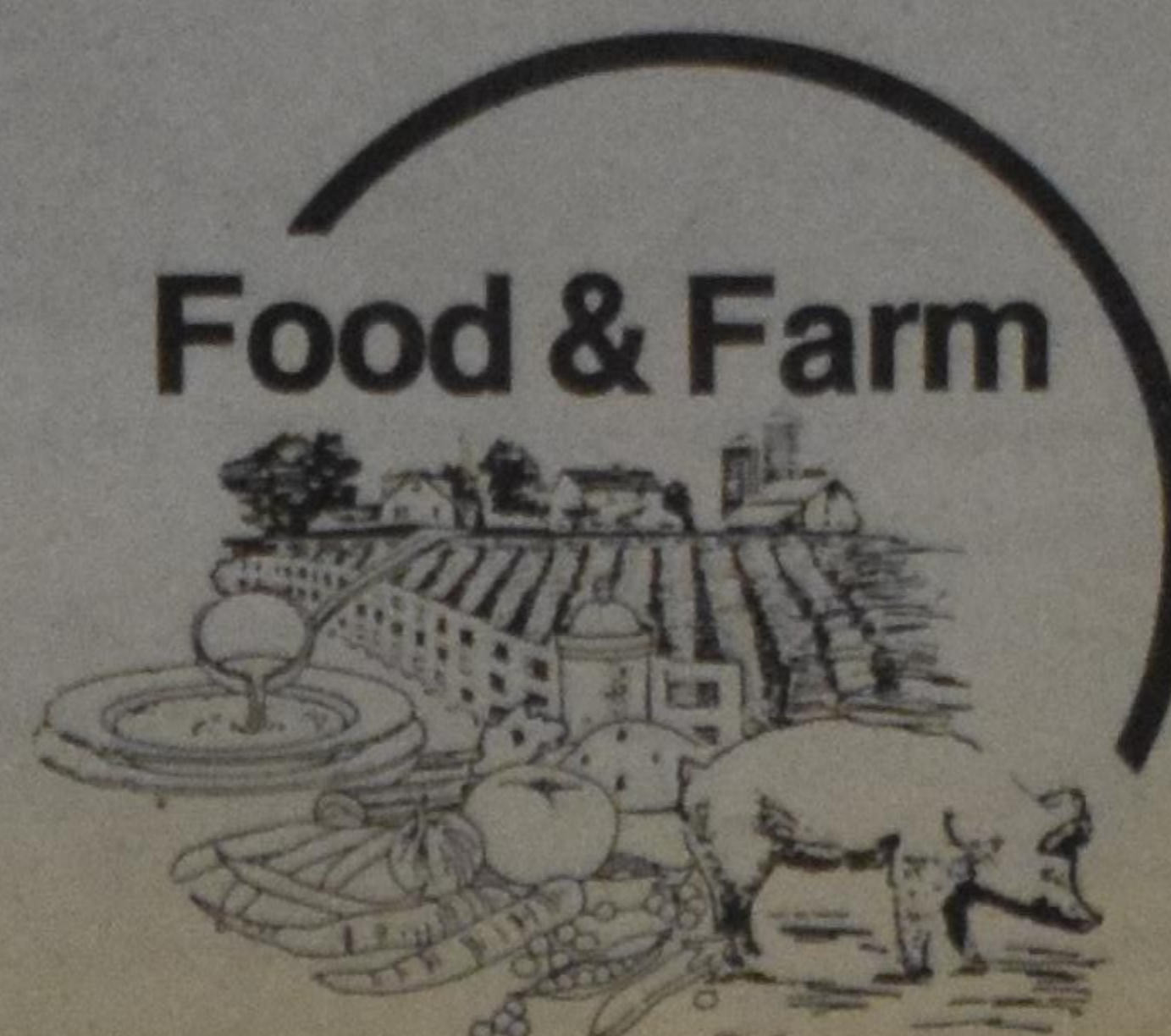
They feel guilty about continuing old practices: plowing with mouldboard plows that turn everything over and under, cultivating several times and smoothing the surface with harrows before seeding, applying tons of commercial fertilizer and then spraying. Challenges have been raised against every one of those practices.

Yet new approaches are risky. Soil conservationists are advocating minimum tillage and advising farmers to leave lots of trash on top of the land. It doesn't look nice, but it's supposed to slow down the flow of water so less soil washes off the field. What's not yet clear is whether that trash lying on top increases the diseases and insects that can attack the crop as it grows. Even slugs are multiplying at a worrisome rate.

Will it work?

Organic farmers, ecological farmers and a host of others are suggesting that fertilizers and pesticides should be cut back drastically or eliminated. That would be nice — if it works. Much of the advice is suspect, peddled like home remedies and patent medicines. Salesmanship counts for more than performance and there is more faith in vague concepts than in measured facts. Some of these approaches will no doubt work, but it will take more time and careful testing and record-keeping to tell. Some will not work and farmers will end up the poorer for it. And some of the ideas and products that are being peddled in the countryside are downright dangerous, home-brewed cocktails of "natural" pesticides that have never gone through scientific testing of any kind to determine if they're safe — for the farmers who blend and spray them, safe for the fields, for livestock and for the people who will consume the food.

It's ironic, and troubling, that risky products and techniques are being traded and tried



among organic and ecological farm groups, the very people who are almost religious in their zeal to reject pesticides and chemical fertilizers because they worry that they may be harmful to health. At least the pesticides and chemical fertilizers have been thoroughly tested, which is more than can be said for the home brews.

As an example, one farmer said he controlled barn flies by spraying with diesel fuel. Petroleum products are loaded with toxins. It's one thing to burn them in an engine but quite another to spray them around a dairy barn.

Time for alternatives

True, we now recognize problems with conventional systems. And so there is reason to be critical of some of the university researchers, government advisors and company salespeople and the way they have put together these production systems and products. But they, too, have recognized the problems and have undertaken reforms. What's required is patience and caution as they search out better alternatives.

Yet many farmers are not willing to be patient. They have jumped to extremes and are rejecting everything the researchers do, ridiculing everything the government advisors say and treating the company salespeople like enemies.

And so the farming community is going through a period of tremendous uncertainty and change this spring. I welcome positive approaches but am troubled by those who apply pressure by guilt. There are big risks involved with radically different production systems. And the risks will not stop at the farm gate. They will flow through to consumers.

I know that most of these farmers are trying to improve the quality of their environment and the wholesomeness of the food they produce. I just hope they don't goof.

Jim Romahn is farm editor of the Kitchener-Waterloo Record and lives in Kitchener, Ont.

Close to the deadline — Fax it

Calvinist Contact now has a facsimile machine. Already, many people are making good use of this quick means of sending various communications. Our Fax number is (416) 682-8313.

We do ask those who submit communications to preferably

send typed material, or otherwise messages written in clearly legible, black print. Include such information as name of sender, address, Fax or telephone number. Thank you!

The country looked like the final scene of an opera with the whole cast coming on stage. Monsieur solemnly addressed the nation; McKenna submitted his companion resolution; His Retired Majesty promoted a book; Clyde Wells introduced a motion to rescind; the Western and Atlantic premiers huddled off-centre; and Senator Murray nervously flew from premier to premier like a hummingbird in a geranium patch.

Aside, half hidden by the action up front, the three Manitoba musketeers, Filmon, Carstairs and Doer, sang their familiar aria: "Manitoba wants modified Meech." Premier Bourassa looked a bit dazed by it all, much like a chicken looking for the place where it laid its eggs. Not wanting to seem punch-drunk he waded in with a jab in the direction of Premier Wells by reminding him that Newfoundland depends on federal hand-outs of which 68 per cent come from Quebec. That was the low point in the debate, and what Premier Bourassa conveniently forgot to mention is the fact that Quebec gets about \$3-billion more federal soothing than Newfoundland.

This correspondent would like to pose two puzzling questions. What happened when on that rainy day, April 17, 1982, the Queen, Trudeau, Chretien and Ouelett signed the proclamation that brought our constitution home? I remember the buzz word of the time: "Repatriation." My second question is addressed to the press. Why has no paper (to my knowledge) ever printed the full text of the Meech Lake Accord?

There is all kinds of ugliness in the country. External Affairs Minister Joe Clark had to be physically restrained from attacking the NDP House leader Nelson Riis. Quebec papers report stories that make travel to English-speaking Canada comparable to confronting the Mafia mob. Opinion polls in La Belle Provence showing increasing separatist sentiments. An aide of Monsieur was bullied by military police upon return from the Caribbean tour, and the prospect of a turbaned Mountie threw a whole lot of people in a frenzied fit of fulmination. It is difficult for some to recognize that Canada is no longer the prim WASP country of a bygone era.

Not all was quiet on the GST front either. *Au contraire!* Opposition MPs kept the Commons finance committee in an uproar way past the bedtime of its chairperson, Mr. Blenkarn. When Mr. Blenkarn could not keep his eyes open anymore, he resolutely banged

down the gavel to end the meeting. The Liberal Party announced that 70,487 people called its week-long anti-GST hotline at 50 cents-a-call. Finance Minister Michael Wilson topped that by reporting 100,000 calls in favour. The government number was toll free, a fact which Mr. Wilson did not report.

Another hotly debated controversy is the high interest, anti-inflation policy of the Bank of Canada. Economists are of divided opinion about Mr. Crow's reluctance to lower the interest rates. There is a five-point difference between Canadian and American rates. The resulting high dollar value erodes the competitiveness of our exports. Statistics Canada, however, reported that the January trade surplus jumped to \$671-million, up sharply from a \$91-million deficit in December. Some economists expressed suspicion that the figure was not reliable. Canada's overall trade surplus in 1989 was the lowest in 10 years — \$4.7-billion. An economic think tank in Fantasy Gardens (B.C.) blamed this low figure on large purchases of King peppermint by a certain segment of the population.

The Immigration Ministry is beginning to look like the Hadassah bazaar with people trampling on each other. There are an estimated 124,000 backlogged claims waiting to be heard. For the umpteenth time, Immigration Minister Barbara McDougall has hinted at a solution of a general amnesty for all who are living here illegally. Officials of the department promised a hearing to a man who fathered 11 children all over the continent, has an outstanding warrant for arrest in his homeland and a criminal record in Canada.

For all of my readers who either openly or secretly aspire to becoming

millionaires, I have found the foolproof method which I pass on in my usual altruistic manner. Travel to Managua and upon arrival at the Sandino airport exchange \$100 (Cdn.) and you will receive 4,000,000 cordobas. Presto!

The Vatican has announced that we soon will have a saint made in Canada. She is Marguerite d'Youville, whose elevation to sainthood is expected to be approved by the Curia.

Toronto is having an acute attack of aesthetics. It wants to stop advertising signs on taxis. Visual pollution it was called. Now there's an environment-friendly city council for ya.

Comrade Gorbachev doesn't quite know what to do with Lithuanian independence. He drops leaflets, parades army equipment, occupies buildings, speaks disapprovingly, all to no avail. President Bush is equally puzzled. He does not want to go out on a limb by recognizing the new Lithuanian state, which would make Gorbachev's position in the Soviet Union more difficult. So Bush just implies that the Soviet intimidation in the Baltic countries does not meet with his approval. And to remove any impression of wimpishness he stated henceforth and forevermore he would not eat broccoli.

95-year-old rabbi seems to hold the balance of power in Israel's political crisis. Rabbi Eliezer Schach has so far refused to co-operate with both Peres and Shamir. Peres is trying to form a coalition that would command a majority in the Knesset. He needs the assurance of 61 votes.

Cast your bread upon the waters Many of Hungary's persecuted dissidents have been chosen as members of the country's parliament, which will seat 386

Pressreview

Carl D. Tuyl



representatives. Elections in East Germany have not yet resulted in the formation of a ruling coalition. Another prominent politician had to relinquish his leading position in the Social Democratic Party because of alleged connections with the Stasi.

Recent bloody suppressions of anti-apartheid demonstrations in South Africa make one wonder whether President F.W. de Klerk is really in control of the country's police forces. Trigger-happy law enforcers evoked memories of the 1960 Sharpeville massacre.

Washington's politicians often reward their contributors with flags that have flown over the Capitol. More than 400 such flags are rewarded each day, and a staff of seven employees does nothing but hoist and lower flags.

If anyone approaches you and whispers, "You wanna buy a Rembrandt?," don't! Sophisticated thieves made off with priceless paintings from the Stewart Gardner Museum in Boston.

Hungarians and Romanians clashed in the city Tirgu Mures which is a centre of Hungarian culture in Romania. Scenes of the confrontation showed a man killed by club-wielding mobs. There is a resurgent fascist, anti-Semitic movement afoot in Romania. One fascist organization goes by the name "Legion of the Archangel Michael."

I spent some time in the past week with hoses and wires going in and coming out of me [i.e., in hospital]. If everything goes well, I may preach on Easter morning. In the meantime, I must rest, which I am trying to do with true presbyterian dedication.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Where have all the leaders gone?

Next week it will be exactly six years ago to the day that I defended my dissertation on altruism. [Oxford defines altruism as "regard for others as a principle of action: unselfishness."] I had never been so nervous before (or since) as I expected fundamental criticism of my main argument: that altruism is multi-levelled and that at the highest level of human development and outreach there is a creative altruism in which the caregiver is most Christ-like.

Creative altruism is not an inevitable endpoint in human development; it is embraced by a few who have known suffering, experienced a conversion, and want to reach out with love to all in need. After two hours of thesis discussion, my nervousness had abated and the committee considered that I had fulfilled the U. of A.'s requirements. The thesis was bound and distributed to family and friends where it has gathered dust since.

Every once in a while I am tempted to take it down and to rejuvenate its academic jargon into more heart-rending prose. The topic continues to surface in the media, research, and especially in the sermons we hear from our pulpits. For at the heart of the gospel is the call for a change made possible by Christ's suffering and love. Many of us hear this call every Sunday and then drive home to our comfortable houses, surrounded by the friends and family, to eat, laugh, and talk gleefully about our work, entertainments, vacation plans. However, there are occasions when the topic involves the lack of leadership, of decisiveness, of example-setting, of self-denial. And each one of us laments: "Where have all the leaders gone?" recognizing that some of us would be included in that "leader" category.

Unsung, unrecognized

I think our leaders are gone because we no longer know how to recognize a leader who will direct us to a suffering Christ. In other words, there may be all kinds of leaders among us whose qualities are unsung and unrecognized because they do not fulfil our criteria for leadership. What are our present criteria for leadership?

What are the values that prevail in many post-immigrant communities? It is important to be educated (formally), to be articulate (creative with language), to be dynamic (an inspirational speaker), to be ambitious (goal-oriented), to be successful (recognized by others), to be self-confident (sure of oneself), to be Reformational in thought (i.e. to know the concepts). The one who embodies these values most clearly is then seen to be a leader.

Unfortunately, too many of these "sung heroes" have come to embody these values because personal ambition drove them through the ranks of education and success. And we as community members have applauded their successful race because "who wants to back a loser?" The criteria and values we as communities have adopted as essential for leadership are now the same values that prevent us from recognizing potential "unsung heroes."

Faithful plodders lead too

There are many faithful plodders in our communities: men and women who do not aspire to public recognition, who are fearful of accolades, who stumble in their speech, who grope to express themselves, who build the pew on which the leader sits. Maybe our criteria for leadership should emphasize the doers rather than the talkers, the givers rather than the takers, the suffering rather than the successful, the background rather than the actor, the communal spirit rather than an individual's strength.

It may be that if we re-evaluated our criteria for leadership we would find that there are many leaders among us who have no desire to mount a platform to speak on truths, who seriously question whether our articulate and dynamic proclamations are really pointing us to a suffering Christ. If we would adopt more Christ-like criteria, our leaders would be fishcatchers, carpenters, secretaries, tax collectors, idealistic youth.

By their deeds we will know them. Would I be willing to step down from my rooftop to pick up the shovel, the oven mitt, the bedpan? Are not different talents given to some? Yes, but talents do not determine leadership *per se*. As communities we need to listen more closely to the leaders who were chosen by Christ: often inarticulate, stumbling, fumbling persons in need of his grace.

Alyce Horzelenberg Oosterhuis is asst. professor of educational psychology at The King's College in Edmonton, Alta.



Letters

Keep priorities straight

Concerning the note of the editor of *Calvinist Contact* which closed the discussion on ministers' pensions (March 2), I agree that ministers' pensions are an internal concern of the Christian Reformed Church. But I am not amazed that this subject popped up in a non-denominational paper. I have proof that there is a conspiracy of silence about the poverty in which many retired ministers and their widows live on the part of the Ministers' Pension Fund and the official church paper *The Banner*.

However, I did not expect to read in a Christian paper that discussing this matter is a "sign that we are losing our vision" and the insinuation that we are majoring in minors. I could quote the prophets of the Old Testament, Jesus and the apostles Paul, Peter and John to show that they did the same.

Jesus spoke about what we do to the least of his brethren, Matthew 25:40, not people in general. Paul tells us to think first about those who belong to the family of believers, Gal. 6:9 and 10, which is supported by his request to the churches in Asia to take up collections for the poor in Judah and Jerusalem. In

Acts 11:29 we read: "The disciples, each according to his ability, decided to provide help for the brothers living in Judea."

That was in a time when there was also a crying need elsewhere. John said in his first letter, 1 John 3:14, "We know that we have passed from death to life, because we love our brothers."

They all majored in minors if we may believe what the editor wrote. And if you want to add Moses we may quote him saying in Deut. 15:7, "If there is a poor man among your brothers in any of the towns of the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted toward your poor brother."

I could go on and on with quotations from the Psalms, Isaiah, Ezekiel and Amos but I'm afraid that it will not convince anyone who subscribes to the worldly view that all people are our brothers and sisters.

Of course, I am not against offerings for the poor and hungry in general, but please let us keep our priorities straight.

J.C. Derksen,
retired pastor,
Kitchener, Ont.

Agrees ... by and large

You asked me to respond to your editorial on democracy in the Kingdom of God. Well, here goes.

By and large I think you are right; by and large I think I was wrong. I deliberately say "by and large" because I have this lingering suspicion that in Kingdom Come things will be so radically different that our this-worldly ideas about democracy will no longer be relevant. So, let's wait and see. Perhaps we can continue the discussion on the new earth. Or only laugh about it.

As to your epithet "old seadog" ... hm!

I do have a bit of a problem, however, with your second editorial, the one dealing with decisions by consensus. It is true that, especially in the church, we

should be careful with majoritarianism. Applying the 50-per-cent-plus-one rule can be exceedingly destructive, and searching for peace of mind on the part of dissenters is a must. As long as we don't end up with the rule of the minority.

Whether we like it or not, we must make decisions at times that require majority approval (e.g., building a new church, changing worship times, etc.) if we do not make such decisions because there is a minority adamantly opposed, this means that the minority rules. And that wouldn't be right either, would it?

Anyway, congratulations with two excellent editorials.

Ed Vanderkloet,
Rexdale, Ont.

Choose life but don't make pregnancy obvious

Reading the article "Should we celebrate when a single woman is pregnant?" (March 23), it came to mind how, should the girl in the photograph be my daughter or granddaughter, I would lovingly put a roomy dress or blouse over her abdomen.

I know we look like that when we are pregnant, but not many people besides our immediate family see us thus. It is very private. As the article mentioned,

"When they are treated with dignity and respect" more will choose life.

And yes, we should celebrate such a life! The baby of a teenaged mother has been "intricately" formed by the Creator of life and can, when it grows up, learn to love him and thus, in turn, choose LIFE. What a future!

Gertie Wagenaar,
Stoney Creek, Ont.

Building the Temple of God

The Jews have a beautiful legend about the building of the Temple. On the Temple site two brothers had adjoining farms. One brother was married and had children; the other brother had no wife or children. When the harvest time came around, the brother who was married and had children said to himself, "My brother over yonder has no wife or children, and lives a lonely life. I will cheer his heart by taking some of my sheaves and adding to his harvest." And so he did. But the other brother said to himself, "My brother over yonder has a wife and many children and many cares. I will help him by taking of my sheaves and adding to his harvest." Thus, it was that each morning each brother's stack of sheaves rose higher, and both brothers wondered how it happened. At length the mystery was solved. One night as the harvest moon was shining, the two brothers met one another, each with his arms full of sheaves and bound for his brother's field. There where they met one another that night, according to the legend, rose the temple of God.

From: 1,497 Jokes, Stories and Anecdotes

Clarence Edward Macartney

Three-year journey to Meech Lake is ending

(Canadian Scene) — In the short time between the present and June 23, we shall continue to hear a great deal about what has come to be known as the Meech Lake debate.

Many political analysts believe that the decision by Canada's provinces on whether or not to ratify an agreement drawn up in 1987 will be a turning point in Canada's history. The arguments for and

against ratification are becoming increasingly heated as June 23 draws near. There is no doubt that the fate of the agreement hangs in the balance. It is worthwhile to take a brief look at the events leading up to the present controversy.

On April 30, 1987, Prime Minister Brian Mulroney met with the premiers of Canada's 10 provinces at Meech Lake in

Quebec. They discussed and, in principle, agreed on a formula that would enable the province of Quebec to accept the Canadian Constitution. In 1982, nine provinces had agreed on the Constitution, but Quebec Premier Rene Levesque had refused to sign.

To remedy what he considered a flaw in the Constitution, Mulroney presented his proposed

solution to the premiers assembled at Meech Lake. After 10 hours of discussion, the gathering worked out a solution they named the Meech Lake Accord.

Five changes

The accord would see five amendments to the Constitution. Quebec would be recognized as a "distinct society" within Canada. Quebec would have increased control over immigration, getting the right to take an annual 30 per cent of new immigrants to the country. Three of the nine judges of the Supreme Court of Canada would be from Quebec. Quebec (or any other province) would be allowed to opt out of joint federal-provincial programs and set up its own version of the program. All 10 provinces would have power of veto over certain specified basic changes in the Constitution.

The 1982 Constitution Act rules that any amendment to the Constitution will die three years from its date of adoption unless it is ratified by Parliament and all 10 of the provincial legislatures. The deadline for ratification of the Meech Lake Accord is June 23.

In its early days, the accord generated a great deal of enthusiasm and was welcomed by leaders of the two opposition parties, the Liberals' John Turner and the New Democrats' Ed Broadbent.

Second thoughts

Then second thoughts began to become apparent. The premiers had agreed to go back to their provincial legislatures to get the accord ratified as soon as possible. Howard Pawley of Manitoba and Richard Hatfield of New Brunswick, for their own reasons, delayed ratification of the accord. They were both defeated at subsequent provincial elections and the new premiers, Gary Filmon of Manitoba and Frank McKenna of New Brunswick were lukewarm in their feelings toward the Meech Lake Accord. The election of Clyde Wells in Newfoundland produced another premier who is against the accord and then British Columbia's William VanderZalm, after turning against the accord, proposed a

solution that was unacceptable to Quebec.

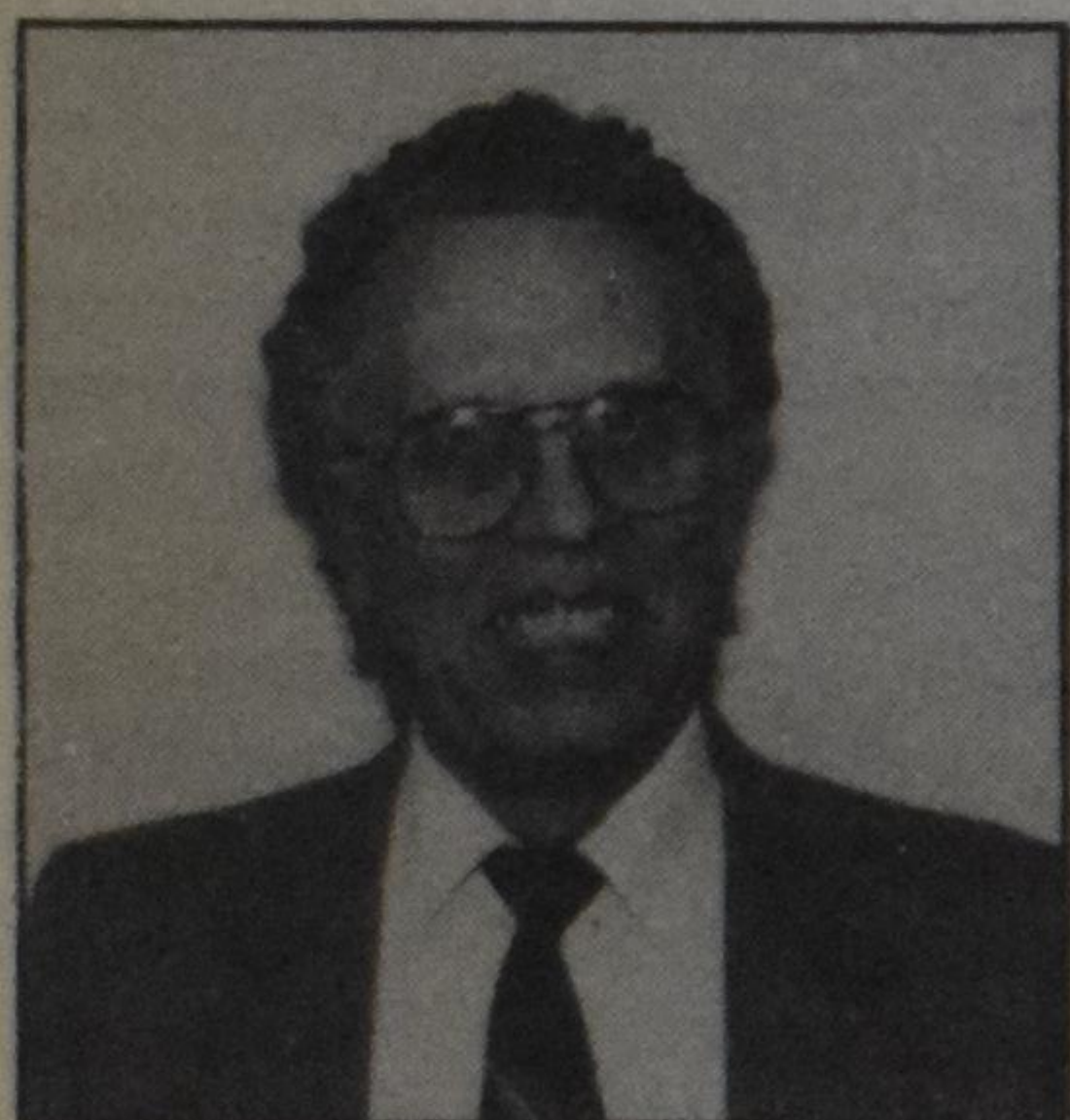
According to Carol Goar of the *Toronto Star*, there are three basic complaints. The first is that the accord creates "two Canadas," one French-speaking, the other English-speaking. The second is that the accord was made "behind closed doors" leaving the average Canadian no chance to voice an opinion. And the third is that a document which has generated such acrimony and anxiety as Meech Lake Accord can't possibly be good for the nation.

Contentious issue

It is clear that the "distinct society" clause is the element of the accord that has generated the greatest disagreement. Quebec supporters of the accord say that it merely gives formal recognition to an historical and constitutional fact apparent since 1774. In that year, the British Parliament passed the Quebec Act, allowing the colony of Quebec specific privileges. But some groups and organizations representing minorities have strongly protested the "distinct society" clause.

Senator Lowell Murray, Minister of Federal-Provincial Relations, is promoting the solution that the accord be approved as it was originally drafted but that a second political agreement be passed at the same time. This so-called "parallel" accord would guarantee that the amendment granting "distinct society" status to Quebec would in no way endanger the constitutional rights of women, residents in the two northern territories, ethnic minorities and Native peoples and the disabled.

One thing is certain. Before June 23, millions more words will be spoken and written in a debate whose outcome will play a definite role in Canada's future.



In and around the workplace

Ed Vanderkloet

Who's the boss around here?

There are many people who believe that workers should have at least as much to say in the running of an enterprise as the owners of capital.

After all, the argument goes, shareholders provide the capital and workers provide the labour, and since both are indispensable they are on an equal footing.

No doubt the argument has its merits. Why should absentee landlords and remote stock-market speculators determine whether the ABC Company will produce this or that, expand or contract, or fold up altogether? Who's the boss in the workplace? Why should workers not co-determine matters that vitally affect their lives and that of their families? Indeed, why not?

The argument is both compelling and attractive. Before and after World War II a debate raged in Western European labour circles on this very question, with the result that in countries such as Sweden, the Netherlands and West Germany, elaborate systems were established to ensure that workers would be given a role in all matters pertaining to the company. The Dutch called it *medezeggenschap* (having a voice). In West Germany it was labelled *Mitbestimmung* (co-determination). The difference is rather subtle but not unimportant. Later on I hope to come back to the distinction.

North American fight

This development was quite unlike the prevailing business practice of North America where both unions and companies fought over wages and profits but rarely about the status of employees as partners in the enterprise.

But the implementation of industrial "democracy" is not as easy as it may seem. We

must constantly be on our guard against oversimplification. I don't mind confessing that, in youthful enthusiasm, I myself was once guilty of it and had to find out the hard way how perplexingly difficult these things are. Let me illustrate with a personal anecdote.

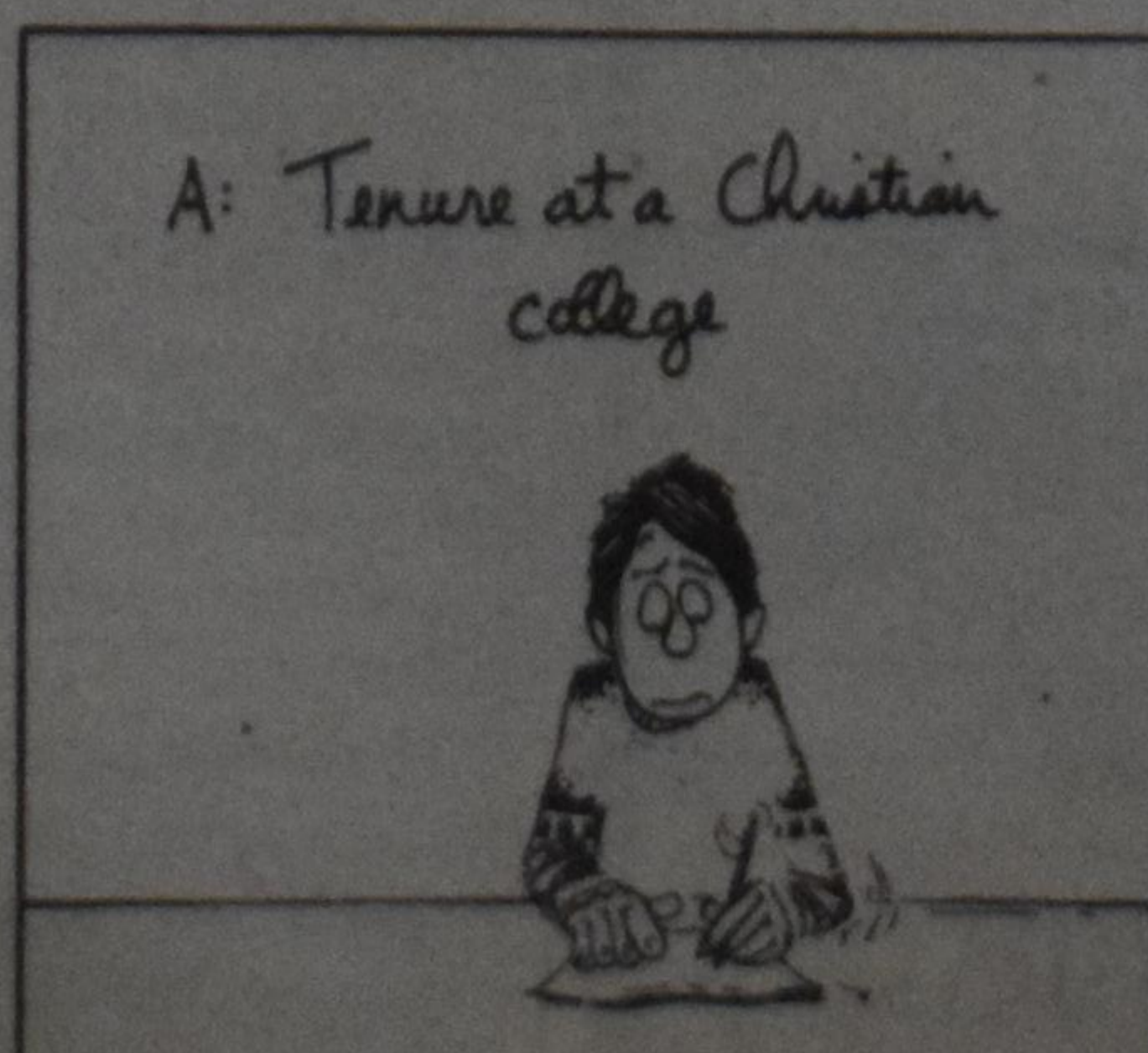
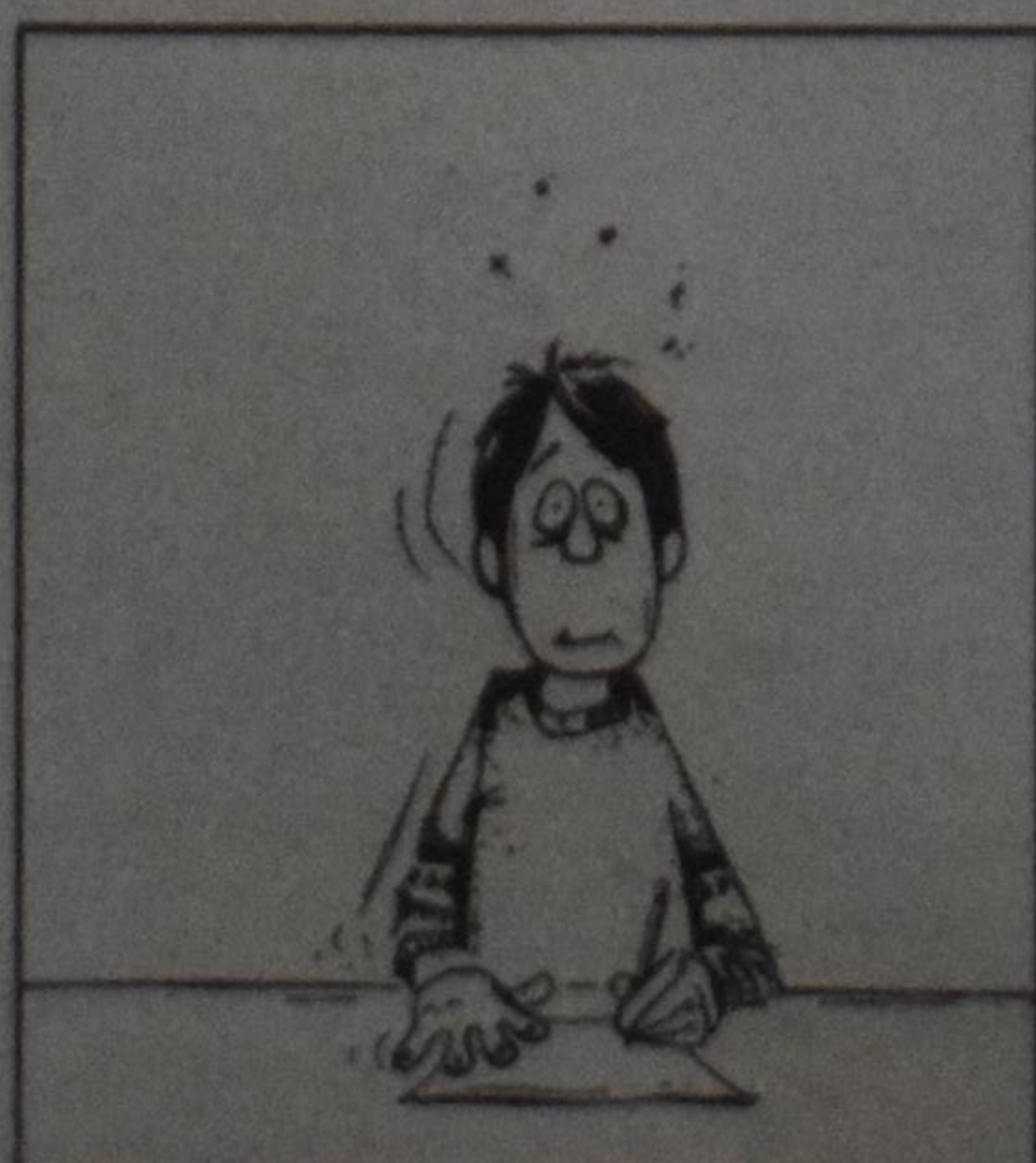
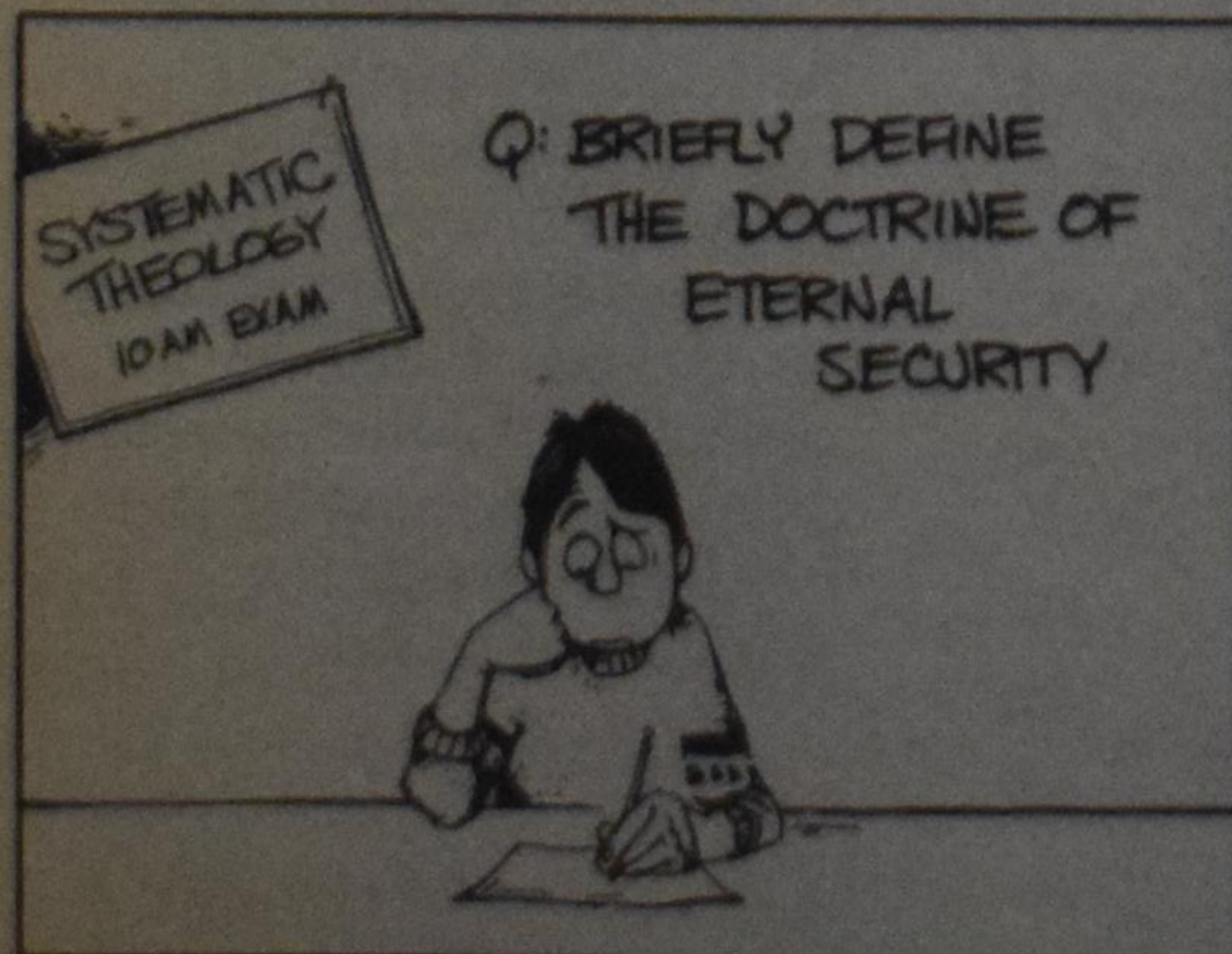
Some 20 years ago I represented the employees of a medium-sized construction firm in Ontario which in many respects was a model of good labour relations. But when the owner suffered a second heart attack and was told by his doctor that he should quit, he decided to put the business up for sale. Unfortunately, there were no buyers. I then launched what I thought was a novel idea by suggesting to the workers that they buy the company and run it themselves.

Most of them were excellent tradespeople who knew the construction business thoroughly. Obtaining the capital was no big problem either since the bank was quite willing to back the venture. But the workers declined. They sensed that running a company required more than skilled tradespeople. It needed entrepreneurial qualities and leadership talents, and none of them felt up to the task. The end of the story was that the company folded.

Managerial gifts are an indispensable ingredient in any enterprise. So are sales abilities and engineering skills. And very few people possess all these qualities. Is this the end of the argument about co-determination? By no means! It is only the beginning. But let's look at that next time.

Ed Vanderkloet does research for the Christian Labour Association of Canada which is headquartered in Mississauga, Ont.

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Church

Marian Van Til, page editor

Romania's Orthodox and Catholics struggle to find place in new era

BUCHAREST (REC)—The head of the Romanian Orthodox Church has resigned in the face of criticism of his conduct in the Ceausescu regime. Patriarch Teoctist, who was elected in 1986, resigned Jan. 18. Three bishops are now leading the church until a new Patriarch is chosen.

The new Minister of Culture, Andrei Plesu, made a public suggestion that Teoctist should retire to a monastery. Other laity and exiled Orthodox clergy have criticized him as well. As late as Dec. 18 Teoctist

had supported Ceausescu for the massacre in Timisoara, but on Dec. 22 appeared on television supporting the new National Salvation Front. He claimed that he had been a victim of Ceausescu as well, for the patriarchal palace was under threat of destruction.

Condemned Tokes

Keston College reports that the three bishops were as fully involved as the Patriarch in the open support of the previous regime. In October one of them charged Reformed Church of

Romania pastor Lazslo Tokes with making "tendentious and libelous" statements and implied that Tokes had neither honour nor conscience. [See p. 3 story]. All three have made speeches or represented the government in the most favourable light in the past two years.

The Catholic Church was not legally recognized under Ceausescu's regime. As in the U.S.S.R., the church was banned and its properties either given to the Orthodox or taken by the state. There are both

Latin and Eastern rite Catholics in Romania. The government has lifted the ban on the Catholic Church, but has so far done nothing to return the confiscated properties.

New government slow to act

At a meeting with three bishops of Eastern rite Catholics, who had been secretly ordained, vice-president Mazilu appealed to them not to press their claims on the Orthodox to return

property. He was about to leave the meeting when an assistant to a bishop, Tertulian Langa, charged that this was in effect the first act of confiscation by the new government. If the law that allowed the confiscation was unjust, then is not the possession of property gained under that law illegal, he asked?

The Eastern rite Catholics formerly had 2,000 parishes, 20 schools, six hospitals and three seminaries.

East and West German churches ready to unite

GRAND RAPIDS, Mich. (REC)—Leading bishops from East and West Germany have said they are ready to unite after two decades of separation. Bishop Werner Leich, chair of the Federation of Protestant Churches in East Germany, and Bishop Martin Kruse, chair of the Council of Protestant Churches in West Germany, met on Jan. 17 to discuss unification of the country and churches.

The two bishops agreed that Protestant churches in East and West Germany should grow together again. No timetable

was proposed. The two federations of churches were divided in 1968, because of pressure within East Germany. They said the growing together should take place in a reconciliation process for all of Europe. They hoped the two German states would unite, but said the two church federations should unite even if the states remain separate.

The statement was the result of three days of meetings by church leaders from both countries. A joint commission was established to propose a suitable organizational form

for the joint church body. The new federation will have about 30 million members.

Bishop Leich pointed out that deep differences remain between the two churches. Twenty years of separation cannot be wiped out with the stroke of a pen, he said. He noted, for example, the greater

place of prayer within the East German churches. He also called attention to structural differences. The East German churches have become primarily voluntary associations, while the West German churches have much of the character of a national church.

In West Germany, finances are arranged through the collection of a voluntary tax by the state, while in East Germany, donations are given directly to the churches. Diaconal work in West Germany is also done in close co-operation with state officials.

Church of Scotland rejects redefinition of elders

GRAND RAPIDS, Mich. (REC)—Elders in the Church of Scotland will continue to be elected for life. The General Assembly's Panel on Doctrine had recommended that elders be elected for a fixed term and should no longer be ordained. Reactions from presbyteries and kirk sessions were so negative that the scheme was killed. Critics saw it as a

demotion of the office of elder.

The Panel on Doctrine thought the changes would tap new sources of talent in the churches and narrow the gap between kirk sessions and other church members. However, the elders believed their position would be weakened. The changes were proposed by a committee that included only two elders.

The Church of Scotland reported that the number of women elders ordained in 1989 increased to 54 per cent of the 1,228 ordinations. Of all the 47,000 elders, between 20 per cent and 25 per cent are now women.

Catholic leader says rock music leads kids into devil worship

NEW YORK, N.Y. (EP)—Heavy-metal rock music leads young people into devil worship, according to Cardinal John O'Connor of New York, who said there have been two exorcisms in his archdiocese in recent months.

"We hope, as far as we know, they have been successful," he said in his March 4 sermon at St. Patrick's Cathedral. O'Connor gave no

details of the exorcisms, except to say that the depiction of spiritual warfare in the movie "The Exorcist" is "gruesomely authentic."

O'Connor blasted heavy metal rock as one cause of demonic involvement among youths, and denounced songs such as Ozzy Osbourne's "Suicide Solution" as "pornography in sound."

Osbourne lashed out at

O'Connor in response. "You have also insulted the intelligence of rock fans all over the world, and I recommend you do a little research before making your opinions in the future," he said in a telegram to O'Connor. Osbourne, former lead singer for the rock group Black Sabbath, has been known to bite the heads off bats during his act.

Soviet Union publishes first stats on religious communities

MOSCOW, U.S.S.R. (EP)—For the first time in its history, the Soviet Union has published statistics concerning churches and religious communities. The decision to compile and release such statistics was made in connection with a debate over a new Soviet law which would guarantee freedom of religious expression.

The Soviet government for decades hoped that religion would die out, according to a statement from Keston College, a research institute

specializing in church issues around the world. One tactic in facilitating its death was to ignore it, which is why statistics about it were never produced. Only once was an estimate given, by Konstantin Kharchev, deposed director of the Council for Religious Affairs. He said there were an estimated 50 million believers in the Soviet Union.

The more recent Soviet statistics were based on a poll which revealed that about 90 million of the Soviet Union's 290 million people profess

allegiance with a church or religious community—about one-third of the population.

Current legislation in the Soviet Union dates to 1929, according to Keston College. Discussion of a proposed revision has been postponed several times. Unlike the current law, it would permit local churches to publish their own literature and offer religious instruction.



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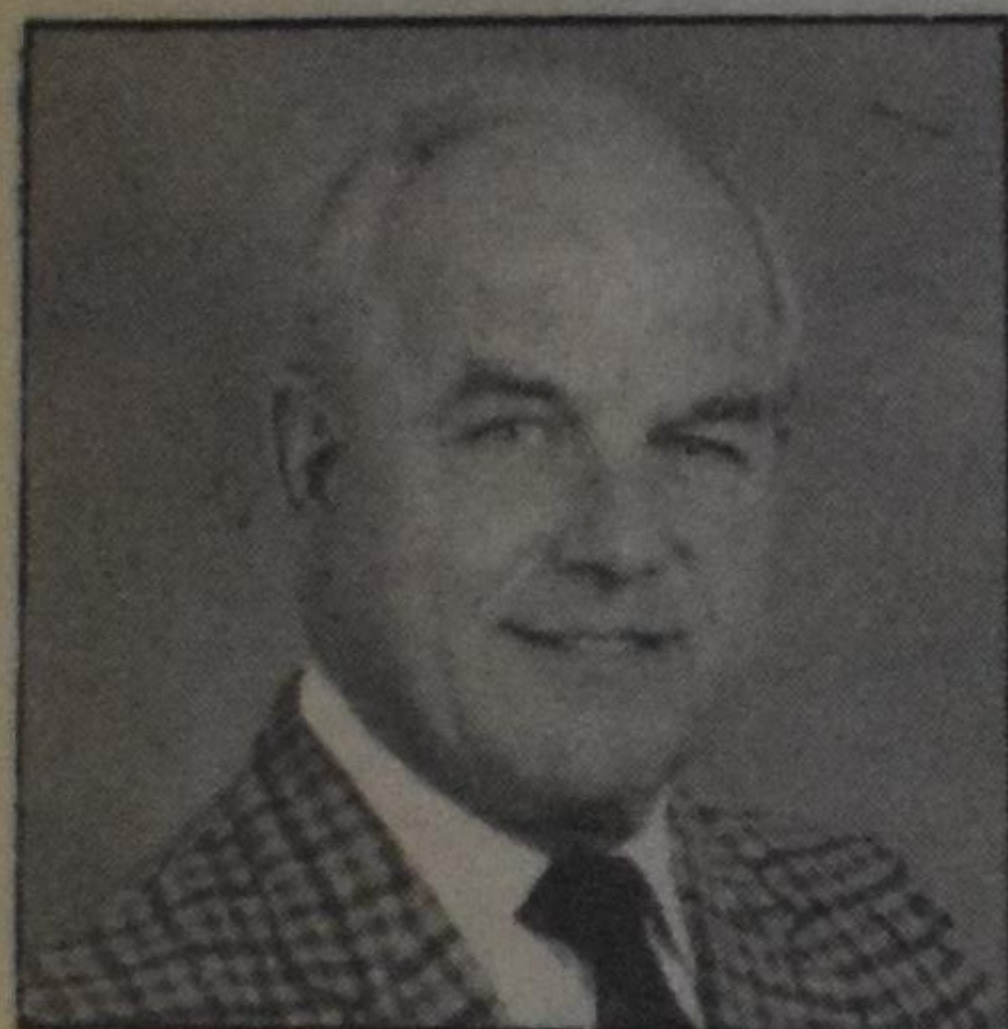
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Canadian Church Scene

Jacob Kuntz

Is communism still a danger?

The events in Eastern Europe and the many changes in the Soviet Union make us wonder sometimes: is communism no threat anymore? Can we relax?

In the January issue of *Reformed Perspective* Clarence Stam, the editor, disagrees with such a conclusion. He mentions the reprinting of a book that was first published in 1964, *None Dare Call It Treason*, in which the author (John A. Stormer) stated that the ultimate goal of the communists is "to destroy the church of Christ." Stam writes:

"It appears that Stormer is still of the same opinion as in 1964 and is unrepentant about his anti-communist campaign in the 'sixties. This book would be a welcome addition to the (required) reading list of many Christian high schools.

"In an interview with *WORLD* (Sept. 23, 1989), Stormer warns that we must still listen to what the communists are really saying. He points to Mikhail Gorbachev's book *Perestroika* and observes that 'the Russian leader states his goal to continue the Leninist revolution, and rather than refuting any of its principles, openly recommit himself to them.'

"We ought not to be overly impressed that now some flowers are blooming,' says Stormer, for he is convinced that a basic Leninist principle

still functions: 'You let the flowers grow so that they can be cut off.'

"We may be grateful for times of relief and detente, for such times, too, come from God's hand. The Lord may even use someone like Gorbachev to bring about positive change. But let us not be lulled to sleep by the amazing developments of 1989.

"In the 'sixties John A. Stormer helped us to recognize the true nature and danger of communism. He told us that we must show ourselves to be stronger than the communists, not just militarily and economically, but especially morally and spiritually. I believe that Stormer's recipe works, also in the 'nineties. Let us not throw caution to the wind but remain alert and prepared."

Bilingualism and the church

The *Anglican Journal* of March 1990 is disturbed about those municipalities that have declared English their official language. In an article, "Tensions disturbing," the editor indicates fear as the real reason behind such declarations — but he also sees signs of hope in the fact that bilingualism is on the increase in Canada.

"... The resolutions passed recently by some Ontario municipalities are profoundly disturbing, signalling a new low in relations between English- and French-speaking Canadians.

"Although it has been denied, the municipal actions are a backlash against Premier Robert Bourassa's legislation, Bill 178, which bans English on outdoor signs in Quebec. The comment, if not stated, is implicit: 'If they're going to deprive us of our rights in Quebec, we'll deprive them of theirs in Ontario.'

"But retaliation is a poor basis on which to construct political, social or foreign policy, and it is a stance which Christians particularly must shun.

"Behind the retaliation there is a deeper and more complex motive: fear.

"Of what are Anglophones afraid? An unknown language? An unfamiliar culture? Or is it a primeval,

deep-rooted antipathy going back through almost 1,000 years of antagonism which have characterized relations between the English and French nations?

"Yet, despite the current fear and anger, there are signs of hope.

There exists in Canada a large and growing number of people who do not share the fear of the English-language preservationists.

"A recent Statistics Canada report says that bilingualism is growing across Canada. In 1971, 13.5 per cent of Canadians were bilingual; in 1986 more than 4 million, or 16.2 per cent, were fluent in English and French.

"It is encouraging to know that there are so many across the country who feel enriched, not diminished, by knowing a second language, and to know that a new generation will bring a different, more knowledgeable voice to the language debate."

Should we fear communism or bilingualism?

The Catholic New Times also (March 4, 1990), decries the English-only resolutions of municipalities. In an article in which it is stated that the benefits of the Meech Lake Accord for Canada "decisively outweigh its many problems," the following comments are made about the language issue:

"It is not hard to feel sympathy for many of the smaller municipalities in Ontario, especially in the eastern and northern regions of the province. Prosperity in Ontario is southern (and, in patches, southwestern). Ontario East and Ontario North can feel as powerless, as neglected, as alienated from Queen's Park as, for example,

Prince Edward Island can feel from Ottawa. With many good reasons.

"But the English-only resolutions were a destructive and confusing way of doing something about all that. They add to the weight of anger and mutual irritation that currently clouds the Canadian confederated sky. And they further muddy the stormy

waters of poor old Meech Lake.

"This country would lose its very soul if it ceased to be a human space where the French and the English realities continually make room for one another. That difficult dialogue has made us more human and more civilized in the past. We cannot afford a future without it."

Dr. John Redekop writes about the same topic in the *Mennonite Brethren Herald* of March 9, under the title "Nationalistic Christians." What should be the stand of the Church of Jesus Christ in this debate?

"Now, in Canada, the Christian church faces an historic test. In the worsening tensions between Quebec and the rest of Canada, where will we stand? Where should we stand? Should we all simply line up with the vocal leaders of the language group to which we belong? Is there anything particular we should do or should not do?

"As concerned citizens, we retain the right to comment and to participate — conditionally. We have a right to express views, to offer suggestions and to spell out alternatives. When we believe that injustice is occurring, we have a right, perhaps even a duty, to speak up.

"But we do not have a right

to inflame passions. We do not have a right to equate difference in other people with inferiority. We do not have a right to listen to only one side of the question. We do not have a right to assert that the church is unilingual English or unilingual French or unilingual German. Towns and cities may pass motions expressing such sentiments; the faithful church does not.

"Christian love and linguistic or cultural apartheid don't mix. We must not traffic in such a commodity.

"Our present Canadian situation is all the more difficult and dangerous because, in the attempt to hold this diverse country together, we could actually benefit from

a stronger sense of nationalism. The parts are coming unstuck, or threaten to, and we need some more nationalistic glue. But let that needed nationalism be one which reaches out to others, rather than withdraws. Let it be one which recognizes differences as variations within a larger framework of commonality. Let it be one which respects what it doesn't understand, linguistically or culturally. And let it be one which neither claims to have Christianity on its side nor undermines Christian ethics by its methods.

Jacob Kuntz is pastor of First Christian Reformed Church of Kitchener, Ont.

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HWY. #5 JUST WEST OF WATERDOWN

Feature

The pain of the cross like a psalm of love

Calvin Seerveld

*Set your flag at half-mast,
memory.
At half mast
today and for ever.¹*

So wrote the Romanian poet Paul Celan (1920-1970) in 1955, in a poem called "Shibboleth." His parents were exterminated under Nazi power in 1942. Paul himself escaped the death camp of Transnistria, and as a German-speaking Jew lived in Paris after 1948. Celan pressed out his uprooted anguish and disfigured life in nine books of poetry from 1952 until his suicide in 1970.

There is something unspeakably sorrowful in his poetry that can, nevertheless, irritate and give more grit to our often comfortable experience of the Lord, who went through hell, says the Apostles' Creed (cf. Acts 2:22-28), to free us from the concentration camp of our sin.

A rose with a thorn in its flesh

Each of us has but one, single lifetime. That's it. And it's a pure gift to be born.

Is being born never a curse? If you survive as a cerebral palsied child, if you are the parent? Or if your sexuality is violated, misformed, thwarted; if your active life is one long depressed state of affairs? If you are born a hated Jew (as Jesus was) in secular Europe, and fall prey to the torture of evil people: is it not fair to curse God and will to die?

No, breathes the poet Paul Celan with quieted weeping. We were nobody until you moulded our dust, LORD. We shall flower towards you. A no-name rose, with a thorn in its flesh. Our suffering may be irremediable on this earth, but

we raise the pain and wound like a psalm of love to you.

Psalm

*No one moulds us again out of
earth and clay,
no one conjures our dust.
No one.*

*Praised be your name, no one.
For your sake
we shall flower.
Towards
you.*

*A nothing
we were, are, shall
remain, flowering;
the Nothings, the
No one's rose.*

*With
our pistil soul-bright,
with our stamen heaven-ravaged,
our corolla red
with the crimson word which
we sang
over, O over
the thorn.²*

The three hours of darkness on Golgotha ("a place of a skull") were as lonely as death for our Lord Jesus.

"My God, O my God! Why have you left me all alone!"

cried out Christ on the cross, quoting the opening of Psalm 22. When our fathers and mothers pleaded with you for help, you always came through (Psalm 22:1-5). Must it take my God-forsaken blood to atone for the sins of others under your curse (cf. Matthew 26:36-46)?

Jesus Christ was not asking for information. Christ was singing Psalm 22 on the cross over, O over the thorn, pleading for God to stop hiding.

Enter the darkness

The darkness of the cross can be terrible for those who are uncertain of what is happening, especially if we have been deeply hurt and bloodied somehow ourselves. Those who are thirsty, looking for water, who go to Golgotha, are shocked to find the horrible offering ... of blood! How can one ever drink blood without drinking judgment on oneself? Should you not flee as far away from the day of darkness as possible?

Again, no, says the troubled Job of a poet Celan, as I read him. The darkness of the cross is a time to tell the Lord we are

nearby.

Most of us are careworn people, not brightly brand new. If we have the passion, and today that means, the courage, to be hurting somehow invisibly for the bloodied body of Jesus Christ, God's people, then Christ's shed blood will gleam with glory (awful image!), and the darkness we enter we may trust will be pierced by God's presence and resurrecting word of comfort, forgiveness, strength and communion.

Tenebrae

*We are near, Lord,
near and at hand.*

*Handled already, Lord,
clawed and clawing as though
the body of each of us were
your body, Lord.*

*Pray, Lord,
pray to us,
we are near.*

*Wind-awry we went there,
went there to bend
over hollow and ditch.*

*To be watered we went there,
Lord.*

*It was blood, it was
what you shed, Lord.*

It gleamed.

*It cast your image into our eyes,
Lord.
Our eyes and our mouths are
open and empty, Lord.*

*We have drunk, Lord.
The blood and the image that
was in the blood, Lord.*

*Pray, Lord.
We are near.*

"Speak, LORD, for your servants hear during Lent, and are somewhat apprehensively ready to obey" (cf. I Samuel 3).

*Once
I heard him,
he was washing the world,
unseen, nightlong,
real.*

*One and Infinite,
annihilated,
ied.³
Light was. Salvation.*

Cal Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto.

Psalm 22

*My God! O my God! Have you left me alone?
Why have you forsaken me, deaf to my groan?
I cry to you daily and plead late at night,
but you do not answer or pity my plight.*

*Yet you are the Holy One, Israel's King,
to whom all our fathers and mothers did sing.
They counted on you to come through when they prayed;
whenever they trusted, then you always saved.*

*Yet I am a worm who is laughed at and mocked,
despised by the godless who saunter about.
"His help is the Lord! Foolish fellow," they sneer,
"let God set him free since he counts him so dear."*

*Since I was a baby, dependent and weak,
I nestled in safety, Lord, close to your cheek.
Please don't go away, for deep trouble is near!
Who else can secure me and keep away fear?*

*Surrounding brute beasts make me shudder with fright,
and jaws of fierce lions are ready to bite.
My bones seem disjointed, I can't catch my breath —
my heart melts like wax, and I face cruel death.*

*Like dogs they surround me, I cringe and I groan;
they pierce through my hands and my feet to the bone.
They measure me out for the kill, as they gloat.
They scatter their dice for my garments and coat.*

*My God! O my God! Do not leave me exposed.
Voracious, these dogs only deepen my woes.
These beasts, mad with violence, want me to die:
O stop them, Almighty, and answer my cry!*

*I shout out your praise to your saints who endure.
Praise God, all you faithful: his comfort is sure.
The Lord has not left me or hidden his face;
I cried out for help, and God saved me in grace.*

*Those hungry for fulness will feast with the Lord.
All peoples will worship the God they ignored.
Yes, even the proud will be humbled in dust
to honor God's power — the Lord whom we trust!*

*I thank you, my Lord, I may sing with your folk
to seal here in worship the vows which I spoke,
so new generations shall pass on in faith
that you, O my God, keep your children all safe!*

Calvin Seerveld

Notes:

1. The translations from the German into English of Celan's poems cited in this article are made by Michael Hamburger, newly available in *Poems of Paul Celan* (New York: Persea Books, 1989), 350 pp., \$24.95 U.S.
2. I have modified Hamburger's translation by giving "the nothing, the / no one's rose" capital letters. As I hear the *Psalm*, Celan the Jew is referring to the God whose name is unspeakable, daring ambiguously to claim that he, Paul — we humans be a thorn-pockmarked rose belonging to that not-to-be-named No-name Creator. The exquisite pathos of such a confession is clear to me as Christ-follower, who knows the LORD's name is indeed spoken in flesh and blood.
3. "Ied," is a superb translation of the verb coined by Celan, "to i" (in German, "ichten"; perhaps in antithesis to Heidegger's "nichten"). God in Christ died once upon a time, and therefore (third person plural, past tense) ied. ... light out of the Transnistria/Auschwitz/Golgotha shadows. [Hear "ied" as a piercing cry from the cross, more triumphant than the one in the film called *Parable*.] As *Calvinist Contact* says, "Thinkbit": ied Salvation ... of the world.



Poetry

If Christ arose

A Rondeau

*If Christ arose and put an end
To evil's sway, can I depend
On Love's true life to set aright
A life once lived by human might,
Or must I yet alone contend?*

*But if he did indeed ascend
From hellish depths, I cannot rend
Myself from him, nor quench the light,
If Christ arose.*

*I could not on my own intend
To live anew, or hope to mend
My errant ways; but in my plight
His life will shine amid the night,
And darkness shall no more impend,
If Christ arose.*

David T. Koyzis,
Hamilton, Ont.

A Lenten Sonnet

Deny my Lord? I could not but disdain
The thought that I might so esteem life's breath
As timidly to flee from threat of death
And thus avoid the Saviour's lenten pain.
No, never would I shout that same refrain
Of "I know not the man!" nor would I bend
In fear, but follow even to the end,
For I would not bear frailty's heavy chain.
But at that hour when courage seemed so vast,
When pride had banished cowardice from sight
And I had thought my valour would suffice,
I realized at once that, in the past,
Through sinful deeds committed I had quite
Denied my Lord far often more than thrice.

David T. Koyzis,
Hamilton, Ont.

For Pake

*He broke the bread
on Friday,
before most of us remembered,
toiling
in the heat of Wiersma's Bakery
his palms soiled,
his feet aching on the splintered floor,
sweat running from his stained crown,
into his eyes,
tear-like.*

*And he sat,
on Sunday,
taking the bread he broke
for a lifetime,
since a little boy in his own father's bakery,
eating,
remembering,
believing ...*

*And on Monday,
living
a new life
in the bread
he broke
three days before.*

Ron B. De Boer,
Chatham, Ont.

Arbor vitae

In the garden ever verdant,
Near the centre (Godward growing)
two trees tower. One's taste mordant,
slowly lethal; death's first sowing.

Evermore untouched shall be
the second's fruit. O hopeless me!

On the skullhill, three trees rising
Leafless call us to attention.
Fruit of Jesse now comprising
Food of heavenly dimension.

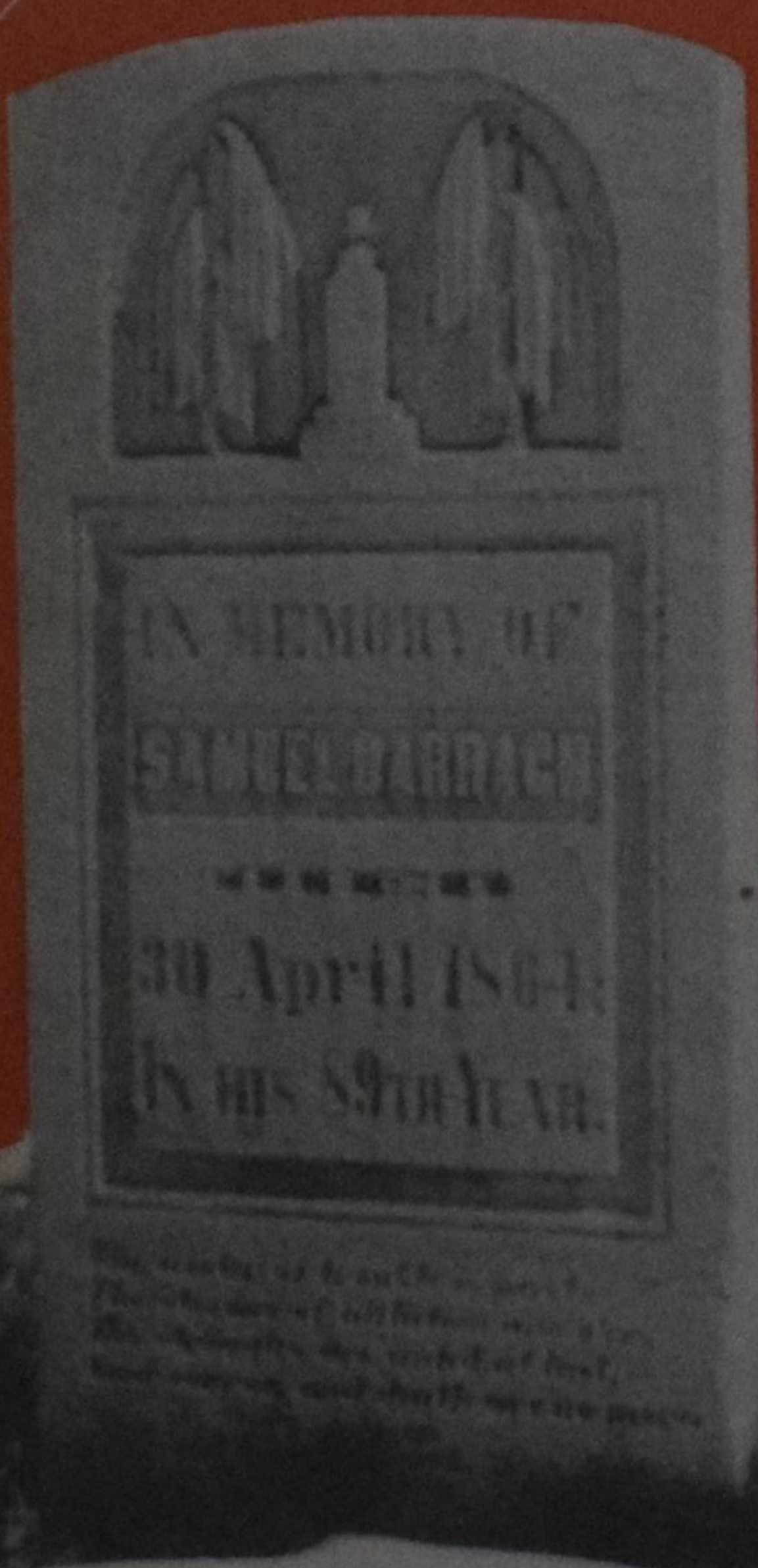
Modern manna. Come, receive,
Eat, remember and believe.

Tom J. Posthumus,
St. Catharines, Ont.

Death, You Will Die

Death, don't be proud. You didn't pull a heist.
That you have robbed the living is a lie.
Those whom you think you plundered do not die,
poor death; you can't kill those who are in Christ.
We benefit much from a peaceful sleep;
How much more beneficial is *your* rest.
The cream of men and women are your guests,
But they are never yours to own and keep.
You are the slave of violence and hate;
You room with poison, sickness, AIDS and hell;
A needle or a pill can make us sleep as well.
You impotent straw man. You child of fate.
One sleep and then the resurrection cry,
And you will be no more. Death, *you* will die.

Adapted from John Donne's "Holy Sonnet X" by Bert Witvoet.



The Candlemaker

Marion Schoeberlein

Peter and Mark always liked to visit Cephus, the candlemaker. Even though he was old and toothless he made the most beautiful candles in Jerusalem. He was a good conversationalist too, and most important of all, he believed in Jesus.

Still, Peter and Mark wondered why Jesus wanted to eat the Passover in the upper room of Cephus' old house.

"It's such a shabby place," Peter complained.

"Jesus knows what he's doing and why he wants to celebrate the Passover there with us," Mark said. "Besides, Cephus' candles will brighten the table."

"There's Cephus now," Peter shouted, waving at the old man.

Cephus waved back and motioned for them to come in.

"The Master sends his greeting, and wants you to know that he will use your upper room for the Passover tomorrow night," Mark said.

"I am honoured," Cephus looked surprised. "Will all of you celebrate with him?"

"All of us," Peter assured him. "We must see that everything is just right — the bread and the wine, I mean."

"I will put my best candles out for you," he said, "Jesus must have only the best."

Then his face grew troubled as he continued. "I have heard his enemies are plotting his death. You must guard him well — nothing must happen to him."

"He has been foretelling his death," Mark said.

"Don't worry — as long as I have my iron fists I won't let anyone hurt Jesus," Peter boasted.

"Look," said Cephus,

"here are my candles. I fashion each one while God talks to me. When they are lighted they are beautiful, but not to be compared with the light that shines in the Master's face. When I look at him and hear him speak it is as if all heaven is opened before me."

Peter and Mark studied the candles. They knew that even the critical Pharisees declared his candles were the best in the city.

"I light them and they seem to pray all by themselves," Cephus told them.

"You are a humble man, that is why God has blessed you," Mark said, "He has made you his very own candlemaker."

"We will want the golden ones for our Passover supper," Peter ordered. "Be sure to have them on the table when we come."

Cephus nodded. They could count on him.

†††

All of them were seated at the table now.

They were waiting for Jesus to join them.

Everyone seemed to be speaking at the same time, except Judas. He sat near the door, nervously eyeing all the other disciples.

Cephus stood in the doorway of his house waiting for the Master, too. His old, worn mantle hung loosely around his shoulders.

A sprinkle of rain had just begun and shone on the old man's face. He did not mind standing in the rain. In fact, he rather enjoyed it. Rain like this was quiet and peaceful.

"Good evening, Cephus," the Lord said, standing suddenly before him.

"Welcome to my house, Master. May you and your disciples enjoy the Passover supper in my upper room.

Tonight I am happy to make it yours."

"Cephus, you are a faithful disciple," Jesus said, "and I am sure everything will be fine."

He watched Jesus ascend the steps to the upper room.

If only he could go along, but he had not been invited. This night was a special night for only Jesus and the chosen twelve.

It was growing dark now and the rain's velvet whisper had stopped.

Cephus imagined himself at the table with the twelve. Now they were eating the bread and drinking the wine. Pearls of words were being spoken by the Master while the disciples listened.

He hoped they noticed his candles, so golden and beautiful on the table. It was all he had to give them, a poor, childless, old man who had never married, but one who had loved the Master with all his heart.

A chill wind was blowing in the night now and Cephus drew his mantle close.

Then he heard footsteps. Someone was coming down the stairs. He was running now as if his feet had wings.

"This is the one called Judas," he said. "They say he is the clever one. I wonder where he is going."

Then he heard the voices of all of them. The Passover supper was over.

Jesus was telling them he must go to Gethsemane to pray.

Cephus hid in the doorway and watched as the disciples followed their Master.

This was the strangest night the old candlemaker had ever known.

"I hope they can save him from his enemies," Cephus thought.

When they were out of sight he slowly climbed the stairs to the upper room.

There was not a crumb of bread or a trickle of wine left on the table.

But his golden candles were still burning.

They brought a warm glow to Cephus' heart. He was sure the Master had liked them.

As he came closer he noticed a strange thing. The tallow had not dripped down as they burned.

Each candle glowed as if it had just been lighted.

"He must have touched my candles," Cephus mused, "otherwise they would have burned down by now."

The old man smiled to himself.

"He is the Light of the World," Cephus thought, "and his candle will never go out."

Marion Schoeberlein is a free-lance writer who lives in Elmhurst, Illinois.



Illustration: Cecilia van Wylick

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Stan de Jong,
Manager

Cinema summaries

Marian Van Til

Lord of the Flies

Rated AA
Stars Balthazar Getty
Directed by Harry Hook; based on the novel by William Golding

In 1954, British writer Sir William Golding came out with a novel that has since become required reading for millions of high schoolers in the English-speaking world. It is a frighteningly realistic story about what can happen when the veneer of civilization is stripped off by the evil lurking in every human heart — even in the hearts of the young, who (our theology notwithstanding) we like to think of as innocents.

This film is the second based on the book; the first, directed in 1963 by Peter Brook, has, like the novel, become a classic. Both films had the same producer.

In the novel, a group of privileged adolescent boys, England's future leaders, survive a plane crash and are marooned on a tropical island. When they experience the intoxicating freedom of making their own rules, some of them go terrifyingly berserk. (The insect-infested head of a wild boar which they slaughter and hoist on a pole becomes "Lord of the Flies," their mascot and a symbol of their depravity.) The remaining boys try to maintain a stiff upper lip and semblance of civility. In the anything-but-child's-play confrontation between the two groups, some of them actually die.

This version changes the setting: the survivors are 1990s American military academy boys. Director Harry Hook, born in England and raised in colonial Kenya, defends the change: "I felt that if it was to have a contemporary flavour, then ... the boys had to be American. If you read the novel, you get the impression that the boys come from a pre-eminent world power and they're very confident. And that trait exists very much within American youth." England's glory days were not over in 1954. But in the years since, Hook concludes, "the British have had their confidence so battered — and rightly so — that they don't have that nationalistic confidence anymore."

Not 'good' enough

The change is justifiable, and works for the most part. Whether a military academy background was appropriate, though, is doubtful. (The boys should have been New England prep school kids from prominent families.) In viewers' minds that military aspect predisposes the boys towards fighting and possible savagery. The visceral impact of Golding's story, however, comes from the unexpected, never-in-a-million-years nature of the boys' viciousness: no one would doubt these were *good* kids.

This version lacks some of the eerie mystery of both Golding's story and Brook's film. And not enough time is spent seeing the two groups coalesce. In Golding's story they had previous, school-related loyalties. But here we don't know why some choose to follow Ralph, kind and civil, urging careful thinking and communal hard work, while others follow Jack, a macho individualist who sets himself up as a warrior chieftain.

The most disappointing moment is the rescue scene. The acting by the man playing the U.S. Marine who discovers the boys is wretched. The moment should have been a searing one: Hunted by Jack and his boys, Ralph bursts onto the beach and falls at the soldier's feet, exhausted and terrified. The others, smeared with pig-blood war paint, spears in hand, leap screaming after him and are instantly halted by the sight of the soldier. He asks innocently, "What are you boys *doing*?" Then awful recognition creeps across his face.

But on this actor it doesn't. The scene is gone too quickly and lacks heart-gripping tension elicited in the novel and in Brook's film.

Nevertheless, this *Lord of the Flies* is worth seeing. It will probably speak more directly to a new generation of North American students than Peter Brook's 27-year-old film does now. And both this film and Golding's classic story give us, at any age, much to ponder about our fallen condition. The pity is that Golding so clearly sees the problem of human depravity but does not know the Solution.

'Jesus' film adapted for radio; will be used to 'deluge' North Africa

OPA LOCKA, FL. (EP) — North Africa is about to be "deluged with the Gospel," according to a news report from Heralding Christ Jesus' Blessings (HCJB) a Christian radio broadcast ministry which sends the Gospel message by shortwave radio to most of the globe.

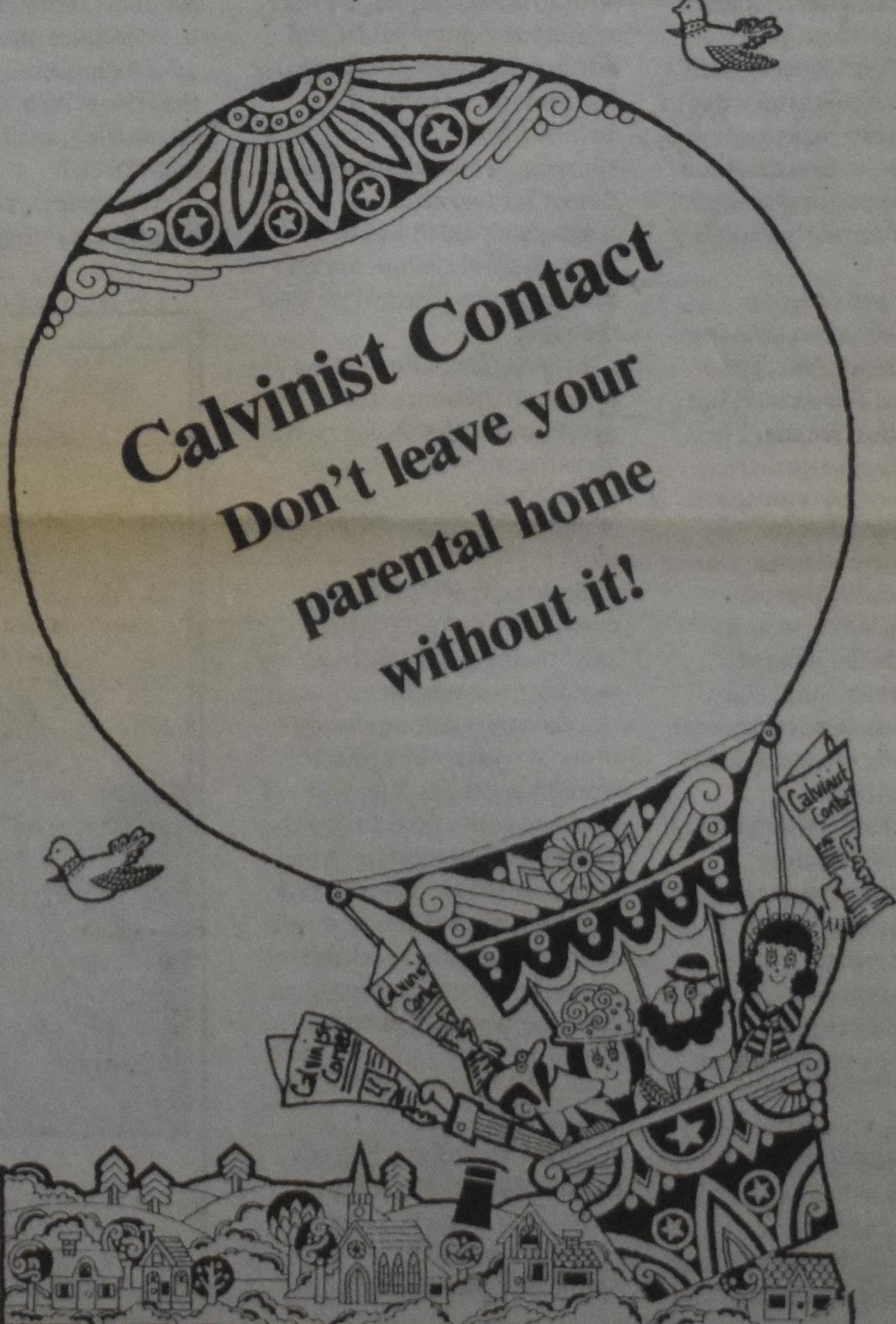
HCJB is part of World By 2000, a co-operative effort of broadcasters to bring the Gospel to the world by 2000. World By 2000 is creating a

five-part adaptation of the film "Jesus," which will be prepared in the Arabic language.

The concept of a radio version of the film grew out of an earlier project to create a version for the blind. It can be broadcast as a two-hour program or five 27-minute segments on successive days or weeks. Dialogue from the film, which has already been translated into 146 languages, is combined with new

narration, music and sound effects.

The new concept is an "exciting new step for the 'Jesus' film projects," said Stephen Freed, special strategies director for Campus Crusade's New Life 2000 effort. The project "holds incredible promise to reach restricted-access areas, as well as supplement ministry efforts worldwide."



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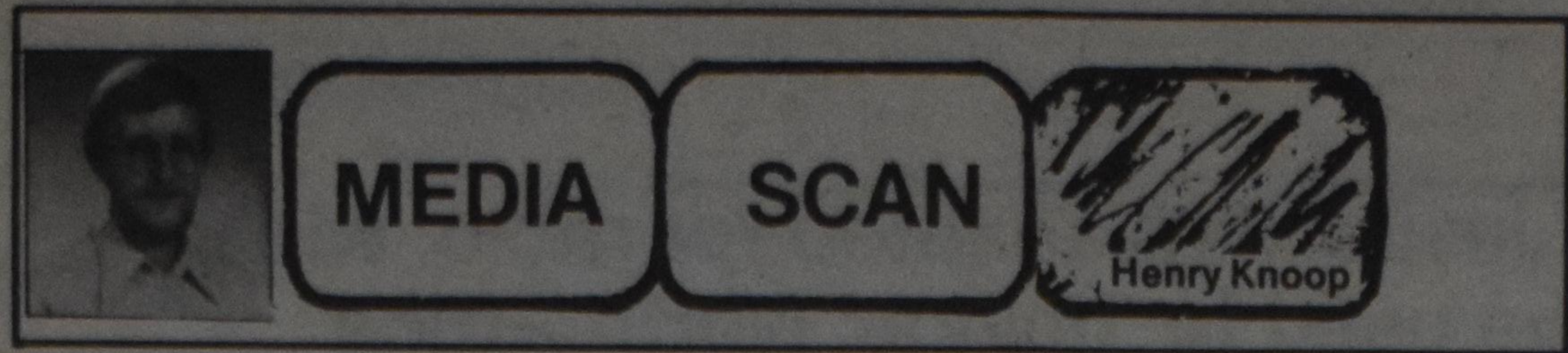
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Easter
Greetings



Congratulations! You've been (s)elected ...

Last week it happened again. As I walked in the door after a typically hectic day at work, my youngest son greeted me with no small measure of excitement. "Dad, we just won a million dollars!"

He promptly handed me a letter that had come in the morning mail. Sure enough, across the front of the envelope in big bold print was written, "Congratulations winner, you've been selected by our computer as a winner in the million dollars sweepstakes!"

It's enough to get you excited, isn't it? Who wouldn't like to come home after a day of slaving in the trenches trying to make a buck, to find a million of them dropped in your lap? That would certainly make my day!

What my son failed to notice, of course, was the fine print in the letter. Yes, I had been selected as a winner, but not of a million dollars. I had won the chance to go on to round two of the contest, and with it the eligibility for winning the grand prize. Closer scrutiny revealed that my chances of winning would depend on the number of entries received. Sure, I had been selected a winner (to enter the next round) — along with millions of others.

This isn't the first letter I've received with grandiose promises of prizes to be won. A few months ago there was a dream vacation, then a new home, \$100,000, some lesser amounts, and a trip to Florida. The trip to Florida was a real winner.

Sounds easy

This one was for real. Yes, once again, I had been carefully selected (read credit check) by a computer, and was guaranteed

at least a prize of two airline tickets to Florida. All I had to do was drive to Toronto with my wife and listen to a one-hour presentation by a company on a time-sharing vacation home purchase. No purchase necessary. It sounded easy.

If it had not been for a memorable experience we had last year, we might have done it. Last fall we actually made the drive to Toronto for a similar presentation. Along with 20 other couples, we were subjected to some subtle and not so subtle high pressure sales tactics to get us to buy a vacation home. The subsequent complimentary dinner for two at a nice restaurant (which was our reward) barely compensated for the personal ordeal we went through.

Free airfare to Florida is a bigger carrot than a free meal at a restaurant. But did we really want to purchase a vacation home? Biting at the carrot would surely make donkeys of us.

Besides, there's always a catch, isn't there? The fine print on this offer informed me that the prize was for airline tickets only, nothing else. In order to receive the prize, I would have to book a one-week vacation with a certain travel agency, go to a specified hotel in one particular city, and pay the going rate for room, meals, car rental, and taxes, all during a specified time. The carrot didn't look so appetizing anymore.

It works!

Direct marketing through the mail has become a big business in Canada. A recent article on junk mail in *The Globe and Mail* predicted that

"the largely unregulated practice by businesses and charitable organizations of renting or swapping names and addresses of prospects is going to continue to boom because ... it works." Last year Canada Post delivered over a billion pieces of addressed advertising mail; the average home received 106 pieces of it in 1989.

Often this type of advertising works because of the "carrots" used by companies to get consumers to buy their products. They can well afford to do so since direct mail advertising is much cheaper than other forms of advertising, such as television commercials.

And these carrots work because they plug in to some

basic human desires. We all like to be winners. We all want to live comfortable lives. We'd all like to have nice houses, drive nice cars and go on nice vacations. When we are not able to have all of these things in our present circumstances, the allure of contest prizes is all the more powerful.

Quick road to happiness?

It's easy to get lulled into this seemingly harmless trap of responding to contests and freebies. Underlying much of it, however, is an unbiblical spirit of looking to "worldly gain" as a solution to present problems, or as a road to happiness. Innocent dabbling in games of chance brings with

it the potential for serious trouble. One couple I read about invested all their retirement money in lottery tickets in the hope of winning big. They didn't.

The recent escalation in tempting prizes should be a cause for concern for us who have been carefully selected, or should I say *elected* — and not by a computer.

"Give us this day our daily bread" we pray. Do we mean it? Do we rely on God and his blessings for fulfilling our daily needs, or do we put our trust in the odds of winning a lottery, a 50-50 raffle, or a grand prize in a contest to make us happy?

Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

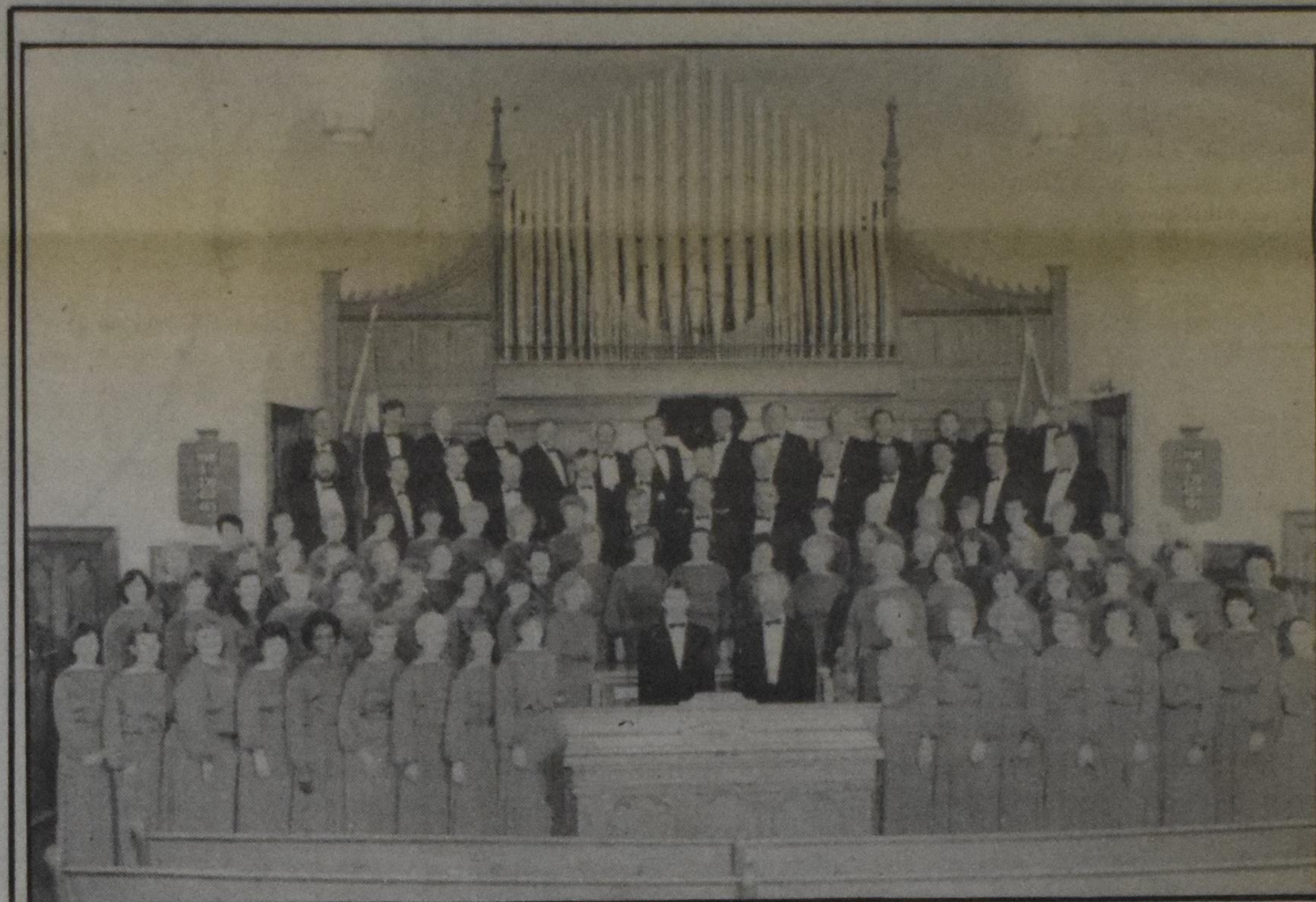


Photo: courtesy Tineke Lutgendorff

Dutch Canadian choir helps Netherlands celebrate freedom from Nazis

GEORGETOWN, Ont. — The choral societies of Georgetown and Archill, two Ontario towns northwest of Toronto, will be travelling to the Netherlands on April 26 to help the Dutch commemorate the 45th anniversary of the liberation of their country by Canadian troops. Some of the choir members have vivid memories of being among those who were freed from Nazi tyranny, May 5, 1945.

The two choirs, made up of Dutch Canadians of various faiths, total 88 singers and are conducted (separately and together) by A. Dale Wood, a church musician, keyboard instructor and graduate of the University of Toronto's music school. Their accompanist is Christopher Dawes, another church musician, an instructor at Theatre Ontario, and a Queens University graduate.

During its 10-day trip, the choir will participate in a memorial service at the Canadian War Cemetery in Groesbeek and will, as well, sing in the cities of Etten, Hengelo, Aboude and Amersfoort. At Amersfoort, they will take a day for a recording session in St. Joris' Church.

A feature of the choir's repertoire is a specially commissioned arrangement of the Dutch and Canadian national anthems by Dutch Canadian organist William Van Suydam. Van Suydam was instrumental in arranging the choir's visit.

— adapted from a report by Tineke Lutgendorff

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Classified rates	Births	Anniversaries	Anniversaries	Obituaries
Births\$30.00 Marriages & Engagements . \$35.00 Anniversaries\$40.00 2-column anniversaries \$80.00 Obituaries\$40.00 Notes of thanks\$30.00 Birthdays\$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	KLOET (nee Geerts): With praise to the giver of life, we, Richard and Corry, announce the safe arrival of our firstborn, a son, DARREN JOHN born March 11, 1990, weighing 9 lbs. Seventeenth grandchild for George and Nel Geerts of Hamilton, Ont., and second grandson for John and Trudy Kloet of Jarvis, Ont. A birthday present for great-grandma, Oma Kloet of Shalom Manor, Grimsby, Ont., and 25th great-grandchild for Opa Prinzen of Jarvis, Ont., who went to be with his Lord just hours after Darren's birth. Home address: 5 Heather Ave., Cambridge, ON N3C 1X2	1950 March 2 1990 With thankfulness to the Lord for blessing and caring for us and our children for 40 years. PETER and SYLVIA BRAAK Blackfalds, R.R.#1, AB T0M 0J0 Open house April 14, 1990, Gull Lake Hall, Alta., from 7 to 10 p.m. Jarvis Caledonia 1965 April 2 1990 With thankfulness and congratulations on 25 years in marriage for: HENK and JOAN FLUIT (nee Wobbes) With all of our love, your children and two grandchildren: Wayne & Debbie Becky, Ricky Kerry & Annette Dave & Melinda Brenda Angela	1950 April 6 1990 With praise and thanksgiving, we announce the 40th anniversary of our dear parents and grandparents, EVERT and ALBERTINA VANDEBELD (nee Lassche) Congratulations Mom and Dad, Grandma and Grandpa! We pray the Lord will continue to bless and care for you. With love from your children: Bert & Anne Vandebeld Brianne Ruby & Jerry Giethoorn Michael, Angela, Jessica Linda & Mannes Seinen Jolanda, Melissa, Robert Geraldine & Dave Paulovics An open house will be held in their honour on Saturday, April 7, 1990, from 2-4 p.m. at the UAW Hall, Elm Dr., Wallaceburg, Ont. Home address: 40 Dauw Ave., Wallaceburg, ON N8A 3N2	"Safe in the arms of Jesus." Suddenly the Lord took home, on March 6, 1990, our dearly beloved daughter, MELISSA HELENA Huttinga at the age of 19 months. Robert & Vicky Huttinga Beloved granddaughter of Nick and Trudy Huttinga of Winchester, Ont., Bill and Mabel Selleck of Spencerville, Ont. Correspondence address: Box 101, Iroquois, ON K0E 1K0 On the Lord's Day, Jan. 11, 1990, the Lord called to himself, our friend, BERT PRINZEN at the age of 84 years. Precious in the sight of the Lord is the death of his saints. He will be sadly missed by: Marie Karsten Peet Kloet Nel Norg Grace Schuringa Piet & Lies Poortinga — all of Jarvis, Ont.
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Marriages TORRANCE-ROORDA: Frank and Jane Roorda of Dorchester, Ont., are delighted to announce that our youngest son, DARREN CRAIG Roorda will be joined in marriage to BEVERLY ANN Torrance daughter of John and Nancy Torrance of Kitchener, Ont., on Friday, April 27, 1990, D.V., 6:30 at the Holy Cross Lutheran Church, Kitchener, Ont. Congratulations to you both. Welcome to our family Beverly! Future address: 88 Brybeck Cresc., Apt. 201, Kitchener, ON N2M 2C6 VAN DUYPVENVOORDE-DEVRIES: With joy and thanksgiving to the Lord, Peter and Jane Van Duyvenvoorde and John and Madelene DeVries wish to announce the forthcoming marriage of their children, KAREN JANE and JEREMY JOHN This celebration of love will take place, D.V., on Friday, April 6, 1990, at 6:30 p.m. in Providence Chr. Ref. Church of Beamsville, Ont. Pastor Daniel Tigchelaar of Waterloo will officiate in the place of Pastor Peter Siofstra, who is in the hospital recuperating from a recent accident. Future address: 110 Dufferin St., Unit 15, Smithville, ON L0R 2A0; 1-(416) 957-0637	Kockengen Clinton 1950 April 4 1990 With gratefulness to our heavenly Father, who has spared them for us and for each other, we joyfully announce the 40th wedding anniversary of our parents and grandparents, JOHN and MARIE HOOGENDOORN (nee Brouwer) We pray that the Lord may continue to bless them in the years to come. With thankfulness and love from their children and grandchildren: John & Nellie Hoogendoorn — Clinton, Ont. Nathan, Michael, Alissa, Janelle Richard & Annette Hoogendoorn — Oshawa, Ont. Darren, Allison, Kristen Phia & Paul Howse — Kitchener, Ont. David, Steven An open house will be held on Saturday, April 21, 1990, at the Chr. Ref. Church, Clinton, Ont., from 2-4 p.m. Best wishes only please. Home address: R.R.#3, Clinton, ON N0M 1L0 1950 April 20 1990 We thank the Lord that we may celebrate our parents' and grandparents' 40th wedding anniversary. JOHN and GRACE KASSIES (nee van der Linde) "For the Lord your God will be with you wherever you go." (Joshua 1:9b). We pray that the Lord may continue to be with both of you in the coming years. With thanksgiving and love from your children and grandchildren: John Kassies — Clinton, Ont. Martha Stan — Waterloo, Ont. Christy, Lori Rita & Walter Leppington — Clinton, Ont. Amy, Stacey, Jeremy Jerry & Dorothy Kassies — London, Ont. Jonathan Ron & Trudy Kassies — Clinton, Ont. Andy Kassies — London, Ont. Angeline Kassies — Hamilton, Ont. Open house will be held on Friday, April 20, 1990, from 2-5 p.m. at Clinton Chr. Ref. Church. Best wishes only please. Home address: Box 745, 298 High St., Clinton, ON N0M 1L0	Obituaries "I am the Resurrection and the Life." (Ps. 90:17 and Rev. 21:1-7). On this text was based the funeral service of KATHLEEN BAKKER - nee Bergstra who suddenly passed away on Feb. 19, 1990. The Lord took her from us unto Himself. Left behind are a husband, a son and his wife, three grandsons, a granddaughter, a sister and two brothers. Beloved wife of Jelle Bakker, Wellington, Ont. Dear mother of Thomas Bakker, Santa Barbara, Calif. and his wife Jo Bakker (nee Kamper) Dear grandmother of: Ronald Bakker, Santa Barbara, Calif. and his wife Yolanda Mark Bakker, Azusa, Calif. and his wife Bernadette Susan Bakker, Santa Barbara, Calif. John Bakker, Santa Barbara, Calif. The service was held on Feb. 23, 1990, in the Bloomfield Chr. Ref. Church and was officiated by Candidate S. Speelman. Home address: Box 143, Wellington, ON K0K 3L0 On March 14, 1990, the Lord suddenly called home his faithful servant, ALBERT A. HUMMEL in his 72nd year. "You guide me with your counsel, and afterward you will take me into glory" (Ps. 73:24). Beloved husband of: Grace Hummel — Exeter, Ont. Beloved father and grandfather of: Grace & Bill Westerhof — Lansing, Ill. Kristen, Shelley, Nathan, Justin Hendrik & Patricia Hummel — Kirkland, Wash. Kara, Jonathan, Patrick Peter & Sally Hummel — Sarnia, Ont. Richard, Christopher, Katherine, Timothy The funeral service was conducted on March 17, 1990, at the Chr. Ref. Church, Exeter, Ont., Rev. Robert Arbogast officiating. Home address: 129 Wellington St., Exeter, ON N0M 1S2	Summer Job Market PORT DOVER, Ont.: An energetic 19-year-old male student wishes a summer job on a dairy farm somewhere in Western Canada. Worked on a dairy farm all his life, has lots of experience with cows, tractors and most machinery. Can start June 28. Have worked away from home for two summers. References available. For more information call (519) 428-1630, ask for Tim Bootsma or leave a message. SEAFORTH, Ont.: I am 16 years of age. I have experience in gardening and farm work. Please contact Brian at (519) 527-0705. WASHAGO, Ont.: Hi, my name is Chris. I'm 15 years old and need a summer job. Make a great farmer's helper, willing to live in. Please call me at 1 (705) 689-6234.
Births HOITING: It is with great joy in our hearts, that we thank the Lord, the giver of life, for two healthy grandchildren in the year 1990. A daughter to Sid and June Hoiting (nee Shepherd), ROBYN NICOLE Hoiting born Jan. 19, 1990, weighed 8 lbs. 8 oz. Second grandchild for David and Mary Shepherd of Oakville, Ont., 10th grandchild for Pete and Henny Hoiting of Oakville, Ont. A son to John and Rita Ashley (nee Hoiting), EVAN JOHN RICHARD Ashley born March 11, 1990, weighed 8 lbs. 2 oz. Twenty-fourth grandchild for Elva Ashley of Milton, Ont., 11th grandchild for Pete and Henny Hoiting of Oakville, Ont., and 14th great-grandchild for Opa and Oma (Roelof and Grietje) Rusthoven of Appingedam, the Netherlands. "We know that all things work for good to those that love the Lord." Pete and Henny Hoiting, 593 Unsworth Ave., Oakville, ON L6K 1P4 VANDERLINDE (Smit): "For you created my inmost being ... I praise you for I am fearfully and wonderfully made" (Psalm 139:13,14) Praise be to God! Bill and Kathy are delighted to announce the birth of their second child, RYAN HENRY Ryan was born on Jan. 29, 1990, and weighed 7 lbs. 12 oz. A little brother for Jonathan. Ryan is the fifth grandchild for Mr. and Mrs. Henry Smit (St. Thomas, Ont.) and the 19th grandchild for Mr. and Mrs. John Vanderlinde (Sarnia, Ont.) R.R.#1, Wyoming, ON N0N 1T0	Anniversaries Bloomfield, Ont. 1950 April 16 1990 Proverbs 3. With great praise and thankfulness to our heavenly Father, we joyfully announce the 40th wedding anniversary of our parents and grandparents, HENRY and RUTH HOEKSTRA (nee DeVries) Children and grandchildren: Dick & Sharon Hoekstra Henry, Elizabeth, Diane, Lori, Sarah, Jodi Sylvia & Gerrit Kempers Valerie, Kevin, Daniel, Melanie Jane & Larry Simpson Jennifer, Jamie, Erin, Timothy Audrey & Ron Longwell Brian, Kimberly, Teresa Nettie & Art Snoek Glen, Rodney, Jackie, Benjamin, Katie Carolyn Hoekstra Douglas & Sandra Hoekstra Danielle, Adam David & Wilhelmina Hoekstra Jeremy, Christine, Lisa Bruce & Nancy Hoekstra Open house will be held on Monday, April 16, 1990, from 2-5 p.m. in the Bethany Chr. Ref. Church, Main St., Bloomfield, Ont. Best wishes only please. Mailing address: R.R.#6, Picton, ON K0K 2T0	Accommodations Looking for persons to share house in Mississauga area. Please call Tony at (416) 828-0461 (residence) or (416) 566-9200 (at work). See help wanted ads on next page.	Accommodations Seeking female, non-smoking roommate to share house in downtown Toronto. Includes balcony, laundry room, fireplace, four bedrooms, two bathrooms. TTC accessible. Please call Trish, Trudi or Renee evenings 653-9785. Available May 1, 1990.	Crossword Puzzle can be found on page 18. Accommodations Cut out and save! Room and board available; also 2-room apartment for rent. Ideal for Fanshawe or apprentice student; 3 min. walk to college. Available May 1, 1990. Sid and Jane Koopmans, 1526 Mardell Place, London, Ont. Tel. (519) 451-8268. Personal Nova Scotia house exchange desired by family of five (three children — 11, 13 and 16 [girls]) for approximately 10 days during the last two weeks of July (23rd to Aug. 2). We live in South-western Ontario in a quiet rural area in a medium-sized modern house, 2½ hours from Toronto and within two miles of the nicest beach in Ontario. Anyone interested in this (we've done it before and it works great!), please write: Calvinist Contact, File #2537, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Classified

Help Wanted	Teachers	Teachers	Teachers	Teachers
<p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Aikema, Aikema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p> <p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p> <p>Help wanted: Christian nanny needed in Brockville, Ont., to care for two children, ages 3 and 1, starting June 4. Must be 16 or older. Contact Mrs. Angela Smylie at 2B Yeager Ave., Simcoe, ON N3Y 5G8; (519) 426-9745.</p> <p>Help wanted on fruit farm for summer months. Duties would include light housekeeping, grading and packing fruit. Apply to Wilma Groot. Phone (416) 643-3203, Fruitland, Ont.</p> <p>Needed: live-in companion for disabled Christian lady in Drayton, Ont. Light housekeeping duties will be required, but no medical care is expected. For more information, please phone (519) 638-2416 or write to Mr. H. Rumph, Box 107, Moorefield, ON N0G 2K0</p>	<p>BRACEBRIDGE, Ont.: Cedarbrook Christian School is now accepting applications for principal and teachers positions for the school year commencing September 1990. Contact Box 1912, Bracebridge, ON P0B 1C0 or call (705) 645-4769.</p> <p>BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p>BRANDON, Man.: Christian Heritage School, Brandon, Man., invites applications from teachers for upper elementary and junior high positions. French would be an asset. Send resume with philosophy of education to Christian Heritage School, Box 1242, Brandon, MB R7A 6K4</p> <p>CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a possible opening in Special Education (50%) and Grade 8 principal's relief (50%) for the 1990/91 school year. The recent addition of a gymnasium to our school makes qualifications in Physical Education an asset. Please send letters of application and resumes to the principal, Mr. Peter Van Dyken, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3 or call (519) 623-2261 (school) or (519) 623-1409 (home).</p> <p>COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</p> <p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a definite opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p> <p>DUNCAN, B.C.: Duncan Christian School invites applications for possible vacancies at the elementary intermediate level and at the junior secondary level in Math and Science as well as a part-time learning assistance position at the elementary level commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.</p>	<p>DUNNVILLE, Ont.: Looking for a change of school? Looking for your first teaching position? Dunnville Christian School (expected enrolment 175) is anticipating vacancies in the Primary, Junior, and Intermediate levels for the 1990-1991 school year. Please apply to the principal, Mr. Wm. R. Rang, c/o Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.</p> <p>GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the junior division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.</p> <p>GUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for full-time openings at the junior and intermediate levels as well as part-time openings in Special Ed. (50%) and Grade 8 principal's relief (50%). Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p>HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite opening in Grade 1 and possible openings in the senior grades. Do you have gifts of Music, French and/or Phys. Ed. which you could share with us? If led to apply, please direct letters to: Mrs. C. Boötsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>JARVIS, Ont.: Jarvis District Christian School invites applications for possible full-time openings at the Kindergarten and Grade 2 levels, effective Sept. 1990. Definite part-time remedial position (+ or - 60%) is also available. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school), (519) 587-5374 (home).</p> <p>LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: Social Studies, English, French, Math, Science, and Religious Studies. Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.</p>	<p>LEDUC, Alta.: Covenant Christian School invites applications for positions in Grade 2, Grade 6 and all subjects in the junior high grades for the 1990-91 school year. Send resumes to: Lloyd DenBoer, Principal, Covenant Christian School, Box 3827, Leduc, AB T9E 6M7. Tel.: (403) 986-8353.</p> <p>LUCKNOW, Ont.: Lucknow and District Christian School is seeking applications for a possible part-time teaching position and a possible primary teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.</p> <p>NEERLANDIA, Alta.: Neerlandia School invites applications for the 1990-91 school year for one full-time position with 70% duties in Special Education for Grades 1-6, and 30% in regular classroom instruction in upper elementary. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Ph.: (403) 674-5581 (school), 674-4308 (home).</p> <p>ORANGEVILLE, Ont.: Orangeville Christian School requires two teachers for the 1990-91 school year. One is a Grade 3/4 position and the other is for Grade 5/6 or 7/8. We are seeking qualified, enthusiastic teachers with expertise in French, Music or P.E. For application forms or other information, please contact the principal, Mr. A. Bakker at Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or phone (519) 954-3381.</p> <p>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. Two full-time positions at the junior intermediate level, a temporary part-time position in resource and a part-time Grade 8 principal's relief (50%). Abilities to teach Phys. Ed. and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p> <p>OTTAWA, Ont.: Redeemer Christian High School invites applications from suitably qualified teachers for Sept. 1990 for possible openings in Physical Education, Science, History and French. Send application and resume to: Derek Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8</p> <p>PORT PERRY, Ont.: Scugog Christian School invites applications for a Grade 1/2 teaching position and a Grade 5/6 teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.</p> <p>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p>	<p>RED DEER, Alta.: Red Deer Christian School has a definite opening in our primary division (Grade 1 or 3) for the 1990-91 school year. All interested persons should send resumes to: Mr. R. Duggan, 14 McVicar St., Red Deer, AB T4N 0M2</p> <p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School requires more primary teachers also a possible Grade 5 opening due to expansion. Please send your resume and statement of faith to Evert Vroon, Principal, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3</p> <p>SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for Kindergarten, one teacher for a primary grade, one teacher for Grade 7, and additional possible positions in the junior grades. Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St. Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).</p> <p>SASKATOON, Sask: Applications are now being received by the Saskatoon Christian School for half-time Kindergarten teacher for the 1990-91 school year. Interested applicants, please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3</p> <p>SMITHERS, B.C.: Bulkley Valley Christian School is a two campus CSI school situated in the beautiful Bulkley Valley of north-western B.C. It serves students from Kindergarten through Grade 12 and has an enrolment of just over 200. For the 1990/91 school year three teaching positions will be available, two full-time primary and one part-time junior high. In addition, there is also an opening for Principal of the school with primary responsibility for operation of the high school campus. This position includes approximately 50% teaching time at the high school level. Please send applications and resumes to Rien Moeliker, Principal, P.O. Box 3635, Smithers, BC V0J 2N0. Direct your enquiries to him at (604) 847-4238, or to Glenn Ewald, Associate Principal at the elementary campus (604) 847-9833.</p> <p>SMITHVILLE, Ont.: The Smithville Christian School would like to receive applications from qualified teachers for a half-time primary position. Please contact the principal, Mr. B. Van Hoffen, Smithville Christian School, Townline Rd., R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 957-7796.</p> <p>STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September 1990; two teachers of primary grades; one teacher intermediate/senior division in the area of Math and Science and one teacher intermediate/senior English, History and Contemporary Studies. Please send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0</p>
<p>For Sale</p> <p>For sale: Antique pewter items and collectables. Call: (519) 842-9911</p>	<p>Teachers</p> <p>AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one primary position (Grade 1/2), one part-time position (85 per cent: 50 per cent Kindergarten and 35 per cent administration relief, including French). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).</p> <p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>	<p>More Help Wanted ads on next page.</p>	<p>More Teachers ads on next page.</p>	
<p>See church news on page 19.</p>	<p>Happy Easter!</p>			

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
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ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the **primary** grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.

TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In **Primary — Kindergarten, Grade 2**, and in **Intermediate — Grades 4, 5**. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.

TORONTO, Ont.: Toronto Central Christian School may have an opening in the **primary** grades for the 1990/91 school year. Applicants interested in teaching in a vibrant Christian school, please forward resume to: Jack Couperus, Principal, Toronto Central Chr. School, 55 Salisbury Ave., Toronto, ON M4X 1C5 or call (416) 968-2036.

VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia expects an opening in the **Grade 5/6** teaching position. This position also will involve some teaching in any *one* of the following areas: Grade 7/8 Math, Intermediate French or Grade K-8 Music. Please send letters of application to: Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone (604) 545-7345.

WILLIAMSBURG, Ont.: Since one of our present primary teachers is leaving us to serve the Lord teaching in China, we have an opening for a teacher for a combined **Grade 1 & 2** class for the year 1990/91. Who is willing to join our staff of 10 teachers in a 7-room rural school with a gym? Please contact the principal of Timothy Christian School, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).

WOODSTOCK, Ont.: John Knox Christian School. We will have openings in the **primary** and **junior** divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).

Association for Christian Education of St. Catharines

operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team.

Openings

- Primary level (Grades 1-3)
- Junior level (Grades 4-6)
- Intermediate level (Grades 7 & 8)
- A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program.

Send applications or inquiries to:

Jim Vreugdenhil, Principal
Calvin Memorial Christian School
300 Scott St., St. Catharines, ON L2N 1J3
Phone (416) 937-6302

Openings

- English (some drama experience is helpful)
- Science (especially biology)
- History, Bible

Send applications or inquiries to:

Peter VanHuizen, Principal
Beacon Christian High School
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone (416) 937-7411

Are you the one we're looking for?

Are you interested in living in a beautiful small town in the heart of Southwestern Ontario?

Then **John Calvin Christian School in Strathroy** is the place for you. Due to some recent staff changes, the following positions are available for the successful applicants:

Three junior/intermediate positions
(Grades 4, 5, 6, 7, 8)

The position of teaching **vice-principal** is also available for the 1990/91 school year.

If you are interested in joining an exciting staff, send your resume today along with a letter of introduction to:

Mr. Henry Wiersema, Principal
c/o John Calvin Christian School
48 York St., Strathroy, ON N7G 2E3
Phone: (519) 289-5562 (home) or (519) 245-1934 (school)
OUR SCHOOL NEEDS TEACHERS LIKE YOU!

LONDON, ONTARIO

London District Christian Secondary School

has a position in
English

and possible positions in the areas of

Art, Bible, English, Music and Math or Science

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Mr. H. Kooy
c/o London District Christian Secondary School
24 Braesyde Ave., London, ON N5W 1V3
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Hamilton District Christian High School

A large increase in enrolment for September 1990 allows us to offer the following positions:

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- ★ Shop
- ★ Science
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Experienced teachers as well as recent college graduates who are committed to quality Christian education are invited to apply in writing to:

Mr. Ron Dirkse, Principal
Hamilton District Christian High School
92 Glancaster Rd., R.R.#1, Ancaster, ON L9G 3K9
Tel. (416) 648-6655

Stouffville Christian School

is presently accepting applications for the position of

Principal/Administrator

beginning the 1990/1991 school year.

Applicants are asked to submit resume to:

Chairman Education Committee
c/o Rev. E. Grigg
R.R.#1, Mount Albert, ON L0G 1M0
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Help Wanted

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For further inquiries please write:

Dr. A. Guldemon, Executive Director
O.A.C.S.S.
P.O. Box 7220, Ancaster, ON L9G 3L4

Deadline for applications is **May 15, 1990.**

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a Christian organization, requires part-time (4-5 hrs./week)

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Please send resumes only to:

Homestead Residential and Support Services
Personnel Committee
23 Verona Place, Hamilton, ON L9C 1S8

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- The Toronto Institute of Human Relations
- St. Michael's Hospital, Toronto (one unit CPE required)
- The Toronto Hospitals
- University of Alberta Hospitals

Chaplaincy vacancies at:

- Federal Correctional Services of Canada
- The Hugh MacMillan Medical Centre & Lyndhurst Hospital, Toronto
- Holy Cross Hospital, Salt Lake City, Utah (Supervisor)
- Chaplaincy Services of the Province of Ontario
- The Downtown Business Community in Toronto

For information contact:

Rev. Carl D. Tuyl
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April 16 & 17, 1990

GENDER ROLES

Stability and change within the context of a Christian worldview

A conference co-sponsored by:
Calvin (College) Center for Christian Studies
Institute for Christian Studies

A discussion centred on the relationship between men and women, the roles we play in society and the need for both stability and change in these roles in a Christian context.

Speakers from Calvin Center will include: Helen Sterk, Annelies Knoppers, Mary Stewart Van Leeuwen, Douglas Schuurman and Margaret L. Koch, with respondents from the Institute for Christian Studies.

Location:
Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4
Phone: (416) 979-2331

Write or phone for more details.

Canada-Holland Exchange

The Christelijke Emigratie Centrale sponsors an annual student exchange program for senior high school students. Each summer one or two dozen Dutch high school students cross the big ocean to experience North American culture in the United States. This year four Dutch students from Christian families would like to visit Ontario.

In order to keep costs to a minimum the students will stay with a host family at no cost. In some cases in the past a hosting family has sent one of their teenagers to Holland for five weeks and the C.E.C. has provided a host family for them.

The purpose of the program is to foster broadening of cultural experience through Christian families. The students expect to see a little bit of the country during their stay in July.

If your family wishes to introduce a Christian student to the marvels of life in Ontario, or if you have a teenager who would love to visit with a family in Holland, then please call the Ontario Alliance of Christian Schools office as soon as possible, at (416) 648-2100, Monday to Friday, 8:30 a.m. - 4:30 p.m.

Crossword Puzzle

Weekly Crossword by Melvin Kenworthy

ACROSS

1 Jack or sledge

7 Neckpiece

10 Col. subj.

14 Actor Peter

15 Start of tome or graph

16 Preposition

17 Beethoven opus

20 MA cape

21 Snicker—

22 Fall behind

23 Sporting

25 Less fresh

27 Strawberry or traffic

30 Avoid

32 Fuss

33 Certain

34 Oner

36 Broke

39 Atlanta team

42 Morning

43 Make unfriendly

45 Coup d'—

46 Grit

47 Conclusion

49 Sluggish

52 "— folly to be wise"

53 Yellow resin

56 Increased

57 Contalner

58 TV actor Jack

60 2001

61 Rarely

66 Col. club

67 Recede

68 Signify

69 Renown

70 Small

71 Made amends

DOWN

1 Allegiance

2 Having no key

3 Comic strip character

4 Calendar abbr.

5 House additions

6 Dobbin control

7 Decapitates

8 Choose

9 Usher's milieu

10 Attack verbally

11 Three — match

12 Baseballer Mel

13 Mauna —

18 "I — kick..."

19 Scull

24 Drew out

26 Scads

27 Europa e.g.

28 God of war

29 Persian

31 NC college

33 Leaped

35 Spenser heroine

37 Bitter herb

38 Against

39 Speedy

40 Jai —

41 Fr. holy women: abbr.

44 City on Lake Victoria

48 Kind of pickle

50 Far

51 Interlaced

53 — tal

54 V.P. Spiro

55 Appendage

57 — noire

59 Encounter

61 Switch position

62 FDR's blue eagle

63 Eccentric wheel

64 Lincoln

65 Alphabet run

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during office hours for more information

Events Events

Third Annual Summer Institute Conference

Teaching the Holocaust in the Canadian Context: Engaging the Heart and Mind

August 20-24, 1990

University of Toronto

SPONSORED BY: The Holocaust Remembrance Committee of Toronto Jewish Congress in conjunction with Facing History and Ourselves.

The conference is designed for teachers who desire a better understanding of how to teach the Holocaust. The program will include lectures, films, survivor accounts, a tour of the Holocaust Education and Memorial Centre, and discussions with master teachers.

TOPICS INCLUDE:

- Anti-semitism: An historical perspective
- The rise of Nazism
- Holocaust literature
- Obedience
- Liberation
- Survivors' testimonies
- Canadian responses to the Holocaust
- Holocaust denial
- War criminals
- Curriculum development

For further information and registration forms please contact:

Pnina Spetgang - Director
Holocaust Remembrance Committee
4600 Bathurst St., Suite 519, Willowdale, ON M2R 3V2
Tel.: (416) 635-2883 Ext. 153/144

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Events

Church news

Christian Reformed Church

Call extended

— to Immanuel, Hamilton, Ont., Rev. Robert DeMoor of First, Langley, B.C.

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— to Salmon Arm, B.C., Rev. William Vander Beek of Red Deer, Alta.

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Calendar of Events

- Apr. 7

Easter concert by the "Canadian Orpheus Male Choir" at 8 p.m., St. Mary's Catholic Church, **Brampton**, Ont. For tickets call (416) 459-8439.
- Apr. 7

Organ recital by Andre Knevel with hymn singing and improvisations. At 8 p.m., Centennial United Church, 858 Dundas, **London**, Ont.
- Apr. 7

All-day conference on alcoholism, sponsored by Salem and Family Outreach-Ontario. Speaker: Dr. Richard Grevengeod. Starts 9:00 a.m., Redeemer College, **Ancaster**, Ont. For info. and registration call Jane de Haan (416) 679-6490.
- Apr. 7

First "Blue Water Region Holy Spirit Conference." At Missionary Church, **Sarnia**, Ont. For info. call (416) 890-3222.
- Apr. 8-22

"Sound for Holland" spring concerts by "The Achill and Georgetown Choral Societies," directed by A. Dale Wood. **Apr. 8:** Georgetown District High School, **Georgetown**, Ont.; **Apr. 20:** Holland Chr. Homes, **Brampton**, Ont.; **Apr. 21:** Knox. Presb. Church, **Alliston**, Ont.; **Apr. 22:** Westminster United Church, **Orangeville**, Ont. All concerts start at 8 p.m.
- Apr. 13

"Kom nu met zang." A song service in the Dutch language with a meditation by Rev. P. Van Egmond. Collection: "Zingend Geloven." At 8 p.m., CRC, **Ancaster**, Ont.
- Apr. 13

Easter concert by the Brampton Chr. Choral Society "Praise the Lord" at 8 p.m., Second CRC, **Brampton**, Ont. Organist: Willem van Suijdam. Director: Mr. W. Hoekstra.
- Apr. 13

Choral concert by the "Laudate Dominum Choir" presenting J. Stainer's "The Crucifixion." At 8 p.m., Christ Anglican Church, Wellington St., **Chatham**, Ont.
- Apr. 13

"He lives!" — an Easter celebration of praise with Heather Kikkert, Anne Vyn, Ernst Termorshuizen, children's choir and more. At 7:30 p.m., Mountainview CRC, **Grimsby**, Ont.
- Apr. 13

"Passion Concert," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwsen and the Redeemer College Choir. At 8 p.m., at
- Apr. 13

Redeemer College, **Ancaster**, Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
- Apr. 13

Organ recital by Andre Knevel, 8 p.m., Riverside CRC, **Wellandport**, Ont.
- Apr. 14

Christian choir "New Life" invites you to an Easter Concert in Maranatha Chr. Ref. Church, Scott St., **St. Catharines**, at 8 p.m.
- Apr. 20

Concert by Jan Overduin, organ, and Eric Schultz, trumpeter, at 8 p.m., Strathroy United Church, **Strathroy**, Ont.
- Apr. 21

Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Rehoboth CRC, **Bowmanville**, Ont. For tickets call (416) 636-9779.
- Apr. 21

"Christian Male Chorus Festival" — individual selections and 250-voice mass chorus by choirs from St. Thomas, Chatham, Sarnia, Brampton, St. Catharines, Burlington and Hamilton. Host chorus: The Ambassadors. At 7:30 p.m., Redeemer College, **Ancaster**, Ont.
- Apr. 21

Concert by the Springdale & District Male Choir "The Crusaders" assisted by Dutch organist Frans van der Hauw and soloist Cindy Dykstra. At 8 p.m., Covenant CRC, **Barrie**, Ont.
- Apr. 21

Mass choral concert by choirs from Aylmer, Ingersoll and London, with organ, piano and brass accompaniment. At 8 p.m., CRC, **Aylmer**, Ont.
- Apr. 21

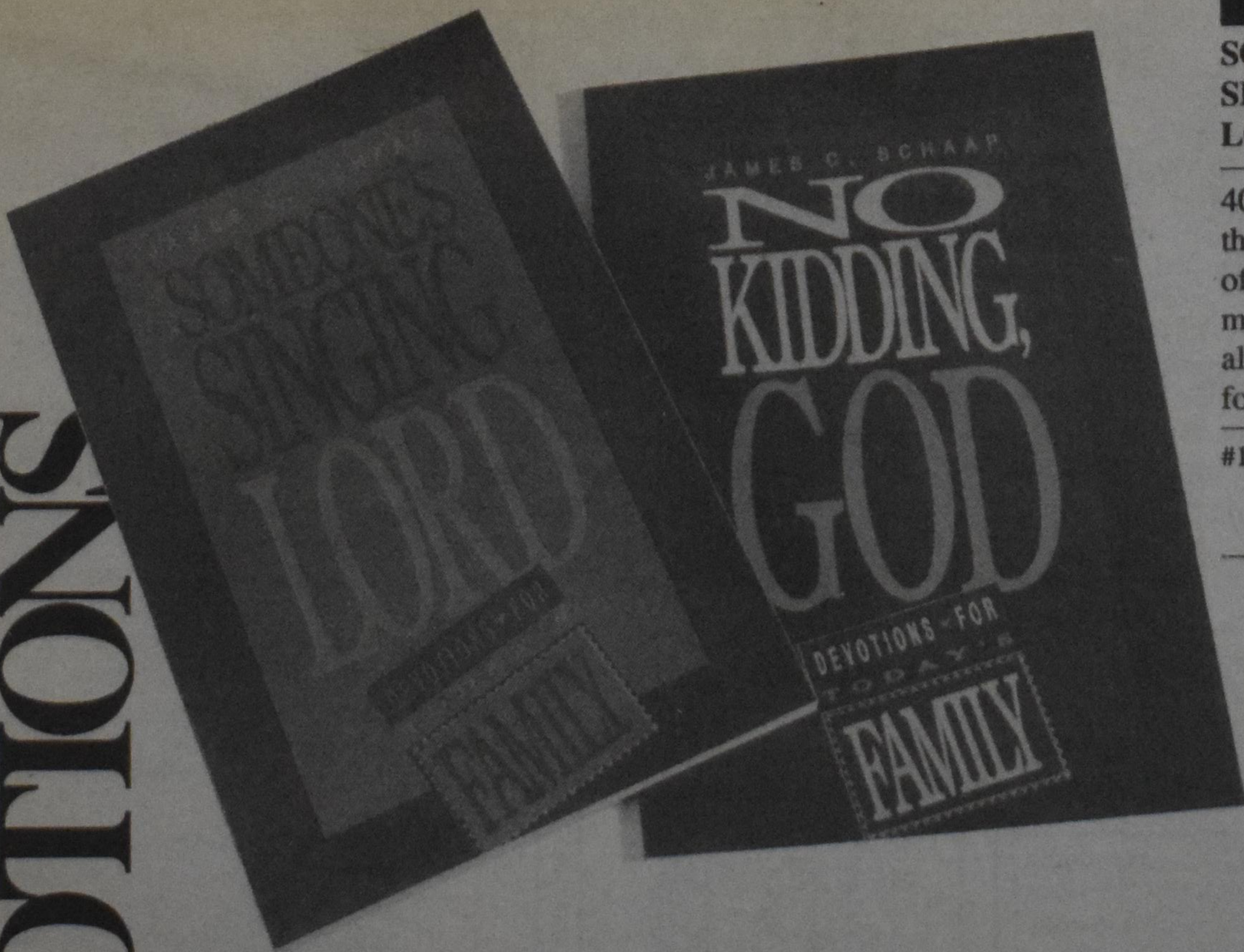
Reunion "Bataljon Friesland" in **Leeuwarden** the Neth. For info. contact Ale Wiersma, Bovermanstraat 31, 9291 HB, Kollum, the Neth. In Canada call John De Vries at (416) 935-8266.
- Apr. 22

Organ recital by John W. Vandertuin, 8 p.m., St. Andrews Presbyt. Church, **Thunder Bay**, Ont.
- Apr. 27

CCM-Classis Chatham inspirational meeting at 8 p.m., Bethel CRC, **London**, Ont. Speaker: Rev. Thomas Vanden Heuvel.
- Apr. 28

CLAC's 36th National Convention at the Cambridge Motor Hotel, 600 Dixon Rd., Rexdale (**Toronto**), Ont. Keynote speaker: Edward E. Ericson Jr. on "Going Public in Faith." For info, call (416) 670-7383.

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Books

Robert VanderVennen, book review editor

Communal history

History that shows us who we are

Netherlanders in America: Dutch Immigration to the United States and Canada, 1789-1950, by Henry S. Lucas. Grand Rapids: Eerdmans, reprinted in 1989. Hardcover, 744 pp., \$38.95.
Dutch Reformed Theology, edited by David F. Wells. Grand Rapids: Baker, 1989. Softcover, 96 pp., \$10.35.
The Church in the Canadian Era, by John Webster Grant. Burlington, Ont.: G.R. Welch, 1988. Softcover, 272 pp., \$22.95.

Reviewed by Robert VanderVennen.

Knowing the history of your people helps you see the invisible wires that have pulled you to where you are. Each of these three books contributes to self-insight for Dutch North Americans by making those wires visible.

Netherlanders in America is such a detailed and wide-ranging book that all other books about Dutch people in America need to refer to it. It was first published in 1955, then was out of print for many years, and now has been reprinted.

Henry Lucas, born in 1889 near Holland, Michigan, was a history professor whose hobby was the history of the Dutch in America. This book grew out of an effort to write the centennial history, 1847-1947, of Holland, Michigan, and its surroundings. It expanded from there to include all of North America, but the most detailed sections deal with western Michigan.

Lucas documents with names, dates and numbers the settlement of nearly every group of Dutch that ever came to the United States and Canada. In his view, the formation of churches —

whether Reformed, Catholic, Mennonite or whatever — was the key to the stability of a Dutch settlement, because the Dutch were a deeply religious people. Without a church the Dutch would usually disperse, though a church was not the sole insurance to the continuity of a settlement. Dutch immigrants tended to band together but not in an insular way that kept them from engaging in politics and other public affairs.

The book is very positive about the character of the Dutch in North America, though it is not altogether uncritical. It has so much specific information that it is a bit like a reference catalogue, but I read it through from start to end. I enjoyed it partly because I have visited most of the places described or have known people from those places.

The book contains 10 pages describing Dutch settlements in Canada before World War II.

While it is largely a chronicle, the last three chapters reflect on "the Dutch character and contribution" under the chapter titles "Trial and Faith," "Press and Politics," and "Education and Character."

Dutch Reformed Theology is a small book of four chapters taken from a larger work published in 1985. The chapters are "The Dutch Schools" (meaning schools of thought) by James D. Bratt, "Louis Berkhof" by Henry Zwaanstra, "Herman Dooyeweerd in North America" by C.T. McIntire, and "Cornelius Van Til" by Wesley A. Roberts. George M. Marsden wrote an introduction entitled "Reformed and American."

Of particular interest in

Canada is McIntire's assessment of how Dooyeweerd's Christian philosophy has had an impact in Canada. He points out that it was Professor H. Evan Runner who brought to Canada — and specifically to Toronto's Institute for Christian Studies — Dooyeweerd's idea that the meaning of human history could be encompassed in the biblical teaching on creation, fall into sin, and redemption.

McIntire traces how the Institute professors relate to Dooyeweerd's thought. He concludes that Dooyeweerd's thought has been very beneficial in North America. He adds that "The generation after Dooyeweerd has successfully made the transition to viable, innovative scholarship in full discourse with the North American academic community as a whole."

Bratt gives a brief review of the Dutch theology imported to the United States and shows what theologians and churches there have done with it.

John Webster Grant's book takes us to the Canadian churches in their developments since Confederation in 1867. It is an overview, perhaps the only one of its kind, which places the churches within the fabric of Canadian society. Newcomers to Canada who know too little about the history of Canadian churches should use this book to fill in the blanks.

This book, too, is a newly-issued reprint. It was first published in 1972 and had gone out of print. This edition has a newly-written chapter tracing the main developments in churches in the past 20 years.

The author has retired as professor of church history at Emmanuel College on the University of Toronto campus. The book is a factual history written by a liberal Christian who accents ecumenical church relations. The writing style, unfortunately, is too professorial.



Friends of God

Wayne Brouwer

A light in the dark

"Send forth your light and your truth, let them guide me; let them bring me to your holy mountain, to the place where you dwell" (Ps. 43:3).

The famous psychiatrist Viktor Frankl remembers a day when he felt like the writer of Psalm 43. It was during World War II. Frankl was on a work gang, just outside the fences that hid the horrors of Hitler's infamous death camp at Dachau.

"We were at work in a trench," writes Frankl. "The dawn was grey around us; grey was the sky above; grey the snow in the pale light of dawn; grey rags in which my fellow prisoners were clad, and grey their faces..."

Frankl tells how he was ready to die. It was like the grey bleakness had claws, and each moment they dug deeper and colder into his soul. Why go on? What could be the purpose in "living," if, indeed, he was even still alive at this moment? There was no heaven, no hell, no future, no past. Only the clutching greyness of this miserable moment.

A violent protest

Suddenly, to his surprise, Frankl felt "a last violent protest" surging within himself. He sensed that even though his body had given up, and his mind had accepted defeat, his inner spirit was taking flight. It was searching. It was looking. It was scanning the eternal horizons for the faintest glimmer that said his fleeting life had some divine purpose. It was looking for God.

In a single instant two things happened, says Frankl, that simply could not be mere coincidence. Within, he heard this powerful cry, piercing the gloom and tearing at the icy claws of death. The voice shouted "YES!" against the "NO!" of defeat and the grey "I DON'T KNOW!" of the moment.

At that exact sound, "A light was lit in a distant farmhouse." Like a beacon it called attention to itself. It spoke of life, warmth, family and love.

And Frankl said that it was in that moment that he began to believe. It was in that moment that he began to live again.

That's the need of the psalmist. The greyness of his bleak days is stifling. The loneliness of the moment overwhelms him. Is there a reason to carry on? Is there meaning beyond the drudgery of today's repetitive struggles? Is there hope and is there God?

Groping in the dark

"Send forth your light and your truth!" he shouts. Don't leave me alone! Give me some sign! Light a candle in the window, and take me home!

John Greenleaf Whittier puts it this way:

*A tender child of summers three,
 Seeking her little bed at night,
 Paused on the dark stair timidly,
 "O Mother! take my hand," said she,
 "And then the dark will all be light."
 We older children grope our way,
 From dark behind to dark before:
 And only when our hands we lay,
 Dear Lord, in Thine, the night is day,
 And there is darkness nevermore.*

*Reach downward to the sunless days,
 Wherein our guides are blind as we,
 And faith is small and hope delays:
 Take Thou the hands of prayer we raise,
 And let us feel the light of Thee.*

Home

The closing verse of Psalm 43 mixes despair with hope. For God never denies us the light we need. As Joyce Kilmer wrote:

*Because the way was steep and long,
 and through a strange and lonely land,
 God placed upon my lips a song
 and put a lantern in my hand.*

Suddenly, we know the way home.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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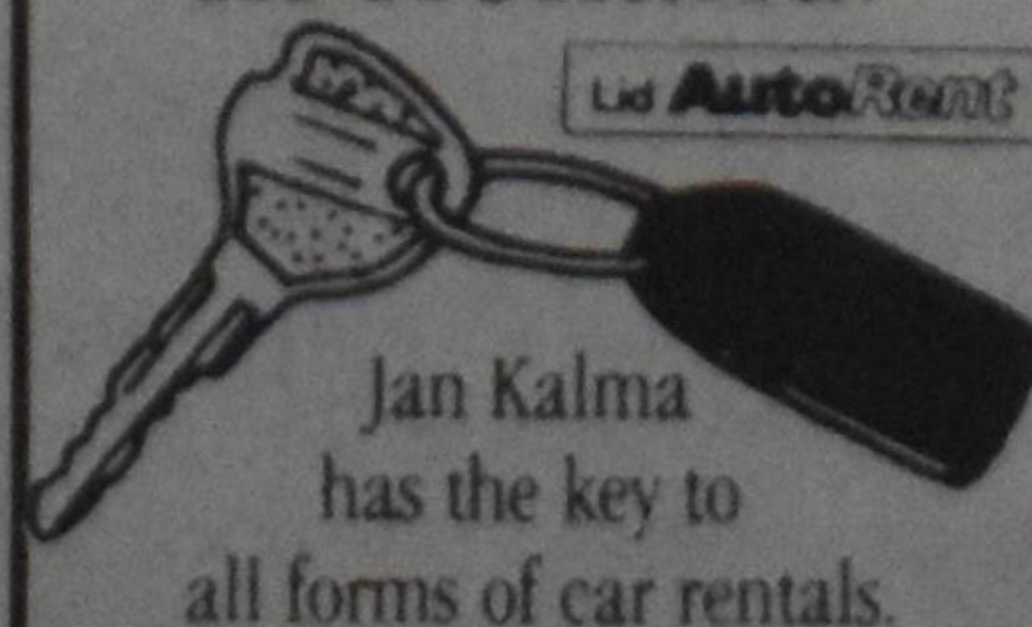
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